

THE
Sick CHRISTIAN'S
COMPANION:

Consisting of
Prayers, Meditations, and Directions.

THE
Sick CHRISTIAN'S
COMPANION:

Consisting of

Prayers, Meditations, and Directions.

By the late Reverend Mr. *ELLESBY*,
Minister of *Chiswick*.

A L S O

A Funeral SERMON upon the Great
Danger and Uncertainty of a Death-bed Re-
pentance.

A N D

A Copy of Two Letters written to Mr.
Lowen, after his Commitment to *Newgate*,
for the Murder of Mr. *Lloyd* at *Turnham-*
Green, by the same Author.

L O N D O N :

Printed; and sold by THO. EDLIN, at the *Prince's*
Arms, opposite to *Exeter-Exchange*, in the
Strand, and other Booksellers in *London* and
Westminster. 1729.

40
4 6
719





To the Right Honourable
THE
Countess Dowager
OF
BURLINGTON.

MADAM,



Ermit me, with the profoundest Respect and Gratitude, to acknowledge your Ladyship's Goodness, in allowing me to prefix your great Name to the following Sheets.

The

DEDICATION.

The noble Graces and Virtues, for which your Ladyship is no less conspicuous than for your high Birth and Station, cannot fail to spread a kind Influence on whatever your Ladyship is pleased to take under your Patronage.

That you may long live a shining Example to the Great, a Friend to the Distressed, and a Patroness of Piety, is the Prayer of,

Madam,

Your Ladyship's most

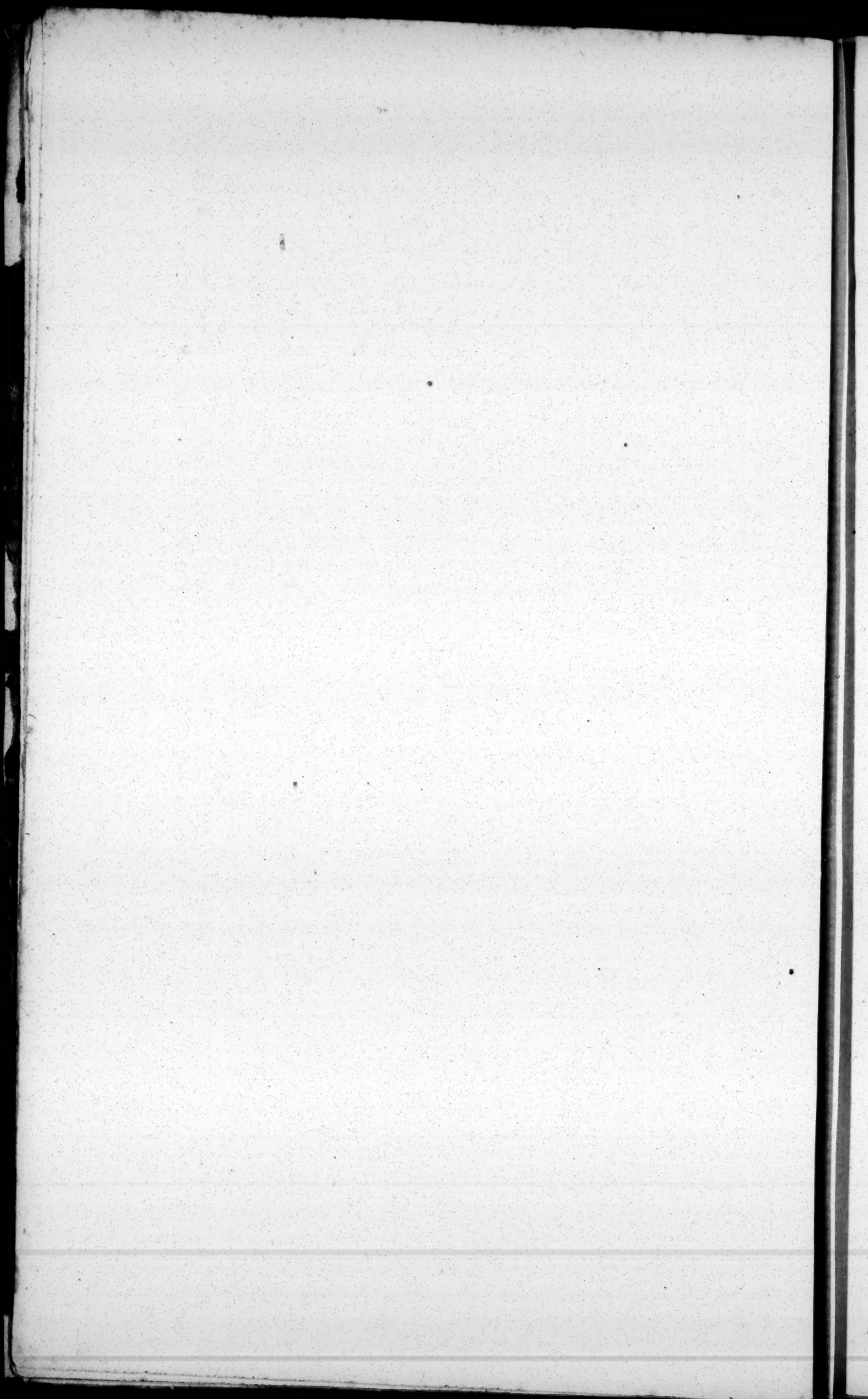
Obedient Servant,

Anne Sheldon.



THE CONTENTS.

- I. *Prayers for the Removing, and Sanctifying of
Sickness.* p. 1, &c.
- II. *Prayers to be prepared for our last End.* p. 11, &c.
- III. *Prayers for Pardon of Sin.* p. 14, &c.
- IV. *Penitential Vows.* p. 18, &c.
- V. *Prayers Preparatory for Death, when 'tis expected.*
p. 20, &c.
- VI. *A Psalm for the Morning.* p. 27, &c.
- VII. *A Psalm for the Evening.* p. 32, &c.
- VIII. *Other Ejaculations from the Psalms.* p. 37, &c.
- IX. *Other Meditations from the Scripture.* p. 54, &c.
- X. *Directions for the Sick.* p. 60, &c.
- XI. *The Sick Penitent's Examination of himself.* p. 80, &c.
- XII. *Morning Lessons for a Week.* p. 91.
- XIII. *Evening Lessons for a Week.* p. 92.
- XIV. *The Great Danger and Uncertainty of a Death-
bed Repentance, a Funeral Sermon.* p. 95, &c.
- XV. *The Copy of Two Letters, written by Mr. Ellesby,
Minister of Chiswick, and sent to Mr. Lowen, after
his Commitment to Newgate, for the Murder of Mr.
Lloyd.* p. 129, &c.





THE
Sick Christian's
COMPANION,

Consisting of

PRAYERS, MEDITATIONS, and DIRECTIONS.

Prayers for the Removing, and Sanctifying of Sicknes.



Remember not, Lord, my Iniquities,
nor the Iniquities of my Forefathers.
Spare me, good Lord, spare me,
whom thou hast redeemed with thy
most precious Blood, and be not angry with
me for ever.

*Lord, have mercy upon me.
Christ, have mercy upon me.*

A

Our

Prayers for the Removing,

OUr Father, which art in Heaven; Hallowed be thy Name: Thy Kingdom come; Thy Will be done in Earth, as it is in Heaven: Give us this Day our daily Bread: And forgive us our Trespases, as we forgive them that Trespas against us: And lead us not into Temptation: But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever, and ever. *Amen.*

*O Lord, save Me thy Servant ;
 Who put My trust in thee.
 Send Me help from thy holy place :
 And evermore mightily defend Me.
 Let the Enemy have no advantage of Me,
 Nor the Wicked approach to hurt Me.
 Be unto Me, O Lord, a strong tower
 From the Face of Mine Enemy.
 O Lord, bear My Prayers :
 And let My cry come unto thee.*

O Lord, look down from Heaven, behold, visit, and relieve *Me*. Look upon *Me* with the Eyes of thy Mercy: give *Me* comfort, and sure confidence in thee; defend *Me* from the danger of the Enemy; and keep *Me* in perpetual Peace, and Safety, through Jesus Christ our Lord. *Amen.*

Hear Me, Almighty, and most merciful God and Saviour; extend thy accustomed Goodness to thy Servant grieved with Sickness; sanctify, I beseech thee, this thy fatherly

ly Correction to Me; that the Sense of my Weakness may add Strength to my Faith, and Seriousness to my Repentance. That if it shall be thy good Pleasure, to restore me to my former Health, I may lead the Residue of my Life in thy Fear, and to thy Glory: Or else give me Grace so to take thy Visitation, that after this painful Life ended, I may dwell with thee in Life everlasting, through Jesus Christ our Lord. *Amen.*

Almighty, ever living God, Maker of Mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; I beseech thee to have Mercy upon me, and to grant that I may take my Sickness patiently, and recover my bodily Health; (if it be thy gracious Will) and whensoever my Soul shall depart from the Body, it may be without Spot presented unto thee, through Jesus Christ our Lord. *Amen.*

O Almighty God, and merciful Father, to whom alone belongs the Issues of Life and Death; look down from Heaven, I humbly beseech thee, with the Eyes of Mercy, upon me thy Servant now visited with thine Hand: Visit me, O Lord, with thy Salvation; deliver me in thy good appointed time, from my bodily Pain, and save my Soul for thy Mercies sake. That if it shall be thy Pleasure to prolong my Days here on Earth; I may live to

4 *Prayers for the Removing,*

thee, and be an Instrument of thy Glory, by serving thee faithfully, and doing good in my Generation: Or else receive me into those heavenly Habitations, where the Souls of them that sleep in the Lord Jesus, enjoy perpetual Rest and Felicity. Grant this, O Lord, for thy Mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee, and the Holy Ghost, ever one God, World without End. *Amen.*

O Heavenly Father, who in thy Wisdom knowest what is best for me, Glory be to thee.

Lord, if it seem good in thy Sight, divert this Diltemper from me, which I now feel seizing on me; that I may employ my Health to thy Glory, and praise thy Name.

But if thou art pleased it should grow on me, I willingly submit to thy afflicting Hand: For thou art wont to chastise those whom thou dost love; and I am sure, thou wilt lay no more on me, than thou wilt enable me to bear.

I know, O my God, thou sendest this Sickness for my good; even to humble, and reform me: O grant it may work that saving Effect in me.

Lord, create in me a true penitent Sorrow for all my Sins past; and stedfast Faith in thee; and sincere Resolutions of Amendment for the time to come.

De-

Deliver me from all Frowardness, and Impatience, and give me an entire Resignation to thy divine Will. O suffer not the Disease to take away my Senses; and do thou continually supply my Thoughts with holy Ejaculations. Lord, bless, all Means that are used for my Recovery, and restore me to my Health in thy good time: But if otherwise thou hast appointed for me, thy blessed Will be done.

O wean my Affections from all things below, and fill me with ardent Desires after Heaven.

Eye hath not seen, nor Ear heard, nor the Heart of Man conceived, the good things which thou hast laid up for those that love thee: Lord, do thou therefore enflame my Soul with thy Love.

Lord, fit me for thy self, and then call me to those Joys unspeakable, and full of Glory, when thou pleasest. My Hope is wholly in thy Mercy, and in the Merits, and Sufferings of my Saviour; O for his sake forgive, and save me; that I may be found blameless at the coming of the Lord Jesus. *Amen*

O Sweet Jesus, I desire neither Life, nor Death, but thy most holy Will: Thou art the thing, O Lord, that I long for; be it unto me according to thy good Pleasure. If it be thy Will to have me die, receive my Soul; and grant that in thee, and with thee, I may receive everlasting Rest. If it be thy Will to have me live any longer upon Earth, give

me Grace to amend the rest of my Life, and with good Works to glorify thy holy Name; who with the Father, and the Holy Ghost, livest, and reignest ever one God, World without End. *Amen.*

O Almighty God, Merciful and Gracious, who in thy Justice didst send Sorrow and Tears, Sicknes and Death, into the World, as a Punishment for the Sins of Man; and hast comprehended all under Sin, that thou mightest have Mercy upon all: As thou hast turned my Sins into Sicknes, so turn my Sicknes to the Advantages of Holiness and Religion; of Mercy and Pardon, of Faith and Hope, of Grace and Glory. Thou hast now called me to the Fellowship of Sufferings: Lord, let my present Condition be so sanctified, that my Sufferings may be united to those of my Saviour. Relieve my Sorrow, and support my Spirit: direct my Thoughts, and sanctify the Accidents of my Sicknes, that the Punishment of my Sin may be the School of Virtue. In which, since thou hast now enter'd me, Lord, make me a holy Proficient, that I may behave my self as a Son under Discipline, humbly and obediently, patiently and penitently; that I may come hereby nearer to thee. That if I shall go forth of this Sicknes by the Gate of Life and Health, I may return to the World with greater Strength of Spirit, to run a new Race of a stricter Holiness,
and

and a more ſevere Religion: or if I paſs from hence by the out-let of Death, I may enter into the Boſom of my Lord; for his ſake, and through his Mediation. *Amen.*

O Lord, the Sovereign of the World, *who doſt what thou pleaſeſt in Heaven, and in Earth;* and delighteſt moſt in Acts of Bounty, and *forgiveſt Sins, and ſaveſt in time of Affliction:* I acknowledge my ſelf, among the reſt of thy Creatures, to be moſt deeply indebted unto thee; whoſe Life thou haſt prolonged to this time; together with the Enjoyment of ſpiritual Bleſſings in the Lord Jeſus. I thank thee, and praiſe thee; and to thy wiſe and good Providence I wholly refer my ſelf for the time to come; placing my Truſt and Confidence in thy Almighty Goodneſs, Faithfulneſs, and Truth, which endure for ever.

I ought to receive with all Thankfulneſs whatſoever comes from thy Hand; and believe that to be good for me; which thy infinite Wiſdom and Kindneſs orders, and allots for my Portion. Accordingly I accept, with all humble and dutiful Affection, this thy fatherly Chaiſement. I acknowledge thy Care of me, and ſubmit to what thou wilt be pleaſed to lay upon me. If thou thinkeſt good to exerciſe me with a longer Sickneſs; not my Will, but thine, O heavenly Father, be done. I only wait on thee, for the comfortable Preſence of

thy holy Spirit; to support my Soul by Faith, Hope and Patience, under all the Pains I may endure. Lay no more upon me, O Father of Mercies, than I shall be able to bear; and lay upon me what thou plearest. Free me for the present, from all murmuring and repining Thoughts; and for the future, make the Sickness, and Anguish of my Body, a blessed Instrument to purge my Spirit more perfectly from all Pride and Vanity, from all Covetousness and Worldly-mindedness; and from all inordinate Love of any of the Pleasures of this Life. I believe, O blessed Jesus, that thou livest for ever; and that thou hast a great Compassion towards those, who would gladly follow thee, though it be through Sufferings. Behold, O Lord, I commend my self to thy mighty Love; desiring above all things to be made conformable to thee; in Meekness, in Humility, in Patience, in Resignation to God's holy Will and Pleasure; and in perfect Satisfaction in his fatherly Love and Kindness, whatsoever my Condition be.

I am sensible, O God, that I have not employ'd my Time to the utmost Advantage of my Soul, and to thy Honour and Glory: But have wasted many precious Hours, and several ways neglected my Duty towards thee, and been an unprofitable Part of this World; so that I am not worthy to continue any longer in it. But I hope, thou wilt vouchsafe me thy gracious Pardon, and receive me to Mercy, thro'
the

and Sanctifying of Sickness.

the Blood of Jesus Christ, if thou callest me from hence; and that if thou prolongest my Days on Earth, I shall serve thee with greater Diligence, and Strictness, and Zeal, and Chearfulness, to the End of my Life.

I desire not to live, but that I may perfect Holiness in thy Fear; and secure to my self, by doing more Good, a happy Entertainment into the Society of the Blessed, in the other World. I see already the Emptiness, and Insufficiency of all Enjoyments upon Earth. But in thy Word, O Lord, and gracious Promises, is my Hope. This is my Comfort in my Affliction; and thy Favour is better than Life it self. O settle me in a certain and immoveable Possession of it, by what Means thou pleasest. Do but love me, and preserve me in a lively Sense of thy good Will towards me; and dispose of me as thou thinkest good. Accept, O Lord, of these my Desires; and be thou my Helper: for the sake of Christ Jesus, my ever blessed Redeemer. *Amen.*

O Merciful, and Righteous Lord, the God of Health, and of Sickness, of Life, and of Death; I most unfeignedly acknowledge, that my great Abuse of those many Days of Strength, and Welfare, which thou hast afforded me, hath most justly deserved thy present Visitation, I desire, O Lord, humbly to accept of this Punishment of mine Iniquity; and
to

10 *Prayers for the Removing, &c.*

to bear the Indignation of the Lord; because I have sinned against him. And, O thou merciful Father, who designest not the Ruin, but the Amendment of those whom thou scourgest; I beseech thee by thy Grace so to sanctify this Correction to me, that this Seekness of my Body may be a means of Health to my Soul: make me diligent to search my Heart, and enable me to discover every accursed thing, how closely soever concealed there; that by the Removal thereof, I may make way for the Removal of this Punishment. Heal my Soul, O Lord, which hath sinned against thee; and then, if it be thy blessed Will, heal my Body also. Restore the Voice of Joy, and Health unto my Dwelling; that I may live to praise thee, and to bring forth Fruits of Repentance. But if in thy Wisdom thou hast otherwise disposed, if thou hast determined that this Sickness shall be unto Death, I beseech thee to fit and prepare me for it: Give me that sincere and earnest Repentance, to which thou hast promised Mercy and Pardon: Wean my Heart from the World, and all the fading Vanities of it; and make me to gasp and pant after those more excellent and durable Joys, which art at thy Right-hand for ever. Lord, lift thou up the Light of thy Countenance upon me; and in all the Pains of my Body, in all the Agonies of my Spirit, let thy Comforts refresh my Soul; and enable me patiently to wait till my Change
come.

Prayer to be prepared, &c. 11

come. And grant, O Lord, that when my earthly House of this Tabernacle is dissolved, I may have a Building of God, an House not made with Hands, eternal in the Heavens; through him, who by his precious Blood hath purchased it for me, even Jesus Christ. *Amen.*

Prayers to be prepared for our last End.

O Eternal God, my Maker, and my Redeemer; I adore, and bless thy holy Name, that thou hast with such admirable Patience, not only suffer'd me to live to this Hour; but withal hast multiplied thy daily Blessings upon me, even then when I by my sinful Life have most unkindly, and treacherously rebelled against thee.

But who knows, O merciful Lord, how soon thy abused Patience my end; or how speedily thou mayst call me to a sad Account for all my former Days so miserably spent?

For O! how many are they, on whom the Morning Sun hath shined, that shall not live to see it set? And how know I, but this may be my last Day too: The only Day which thou, O God, hast left me, to set my Soul in Order, and to prepare for that Day which never shall have End.

O my dear Lord, suffer me not then to neglect this blessed Season; but by an hearty Repentance speedily, even this Day, this Instant, cause me to return unto thee; that how soon

soon soever thou shalt call me to my Removal from this Life; my Accounts my be found audited, my Sins cancelled, and my Soul acquitted by the Blood of that Lamb, that takes away the Sins of the World.

Give me Grace to consecrate the rest of my Life unto thy Service; and to redeem the time which I cannot recal; and keep me ever under the Wings of thy Protection, that neither Sin, nor Danger may approach to hurt me.

Grant this, O my God, for his sake that vouchsafed to die for me, thy only Son Jesus Christ the Righteous.

O Eternal Lord God, who hast created the World, and all Time; and who hast made my Days, as it were, a Span long, and mine Age as nothing in respect of thee: Teach me so to number my Days, that I may apply my Heart to they heavenly Wisdom; and may so carefull employ this short Time, which thou hast appointed me to spend here; so make up my Reckonings, before thou callest me from hence, that I may then give such an Account of the Talent wherewith thou hast intrusted me, that I may receive that joyful Sentence; *Well done, good, and faithful Servant*, Matt. XXV. 21.

Blessed be thy holy Name, O Lord, my God, who hast shewed me the Light of thy Countenance, and caused me to see thy Goodness in the Land of the living: who hast preserved

served me in all my Ways, and delivered me from many Evils and Dangers. O Lord, forsake me not in the vanishing of my Days; but still continue the Protection of thy gracious Hand upon me: Be thou my Light, and Defence, my Guide, and Guard, through the Valley of Misery, and Tears, and the Shadow of Death; to that holy Hill, where thine Honour and our rest dwelleth. Give me Grace to remember the many Days of Darkness, that I may be ready and provided, whensoever thou shalt call me to Judgment; and whether I live or die, I commend my self to thy Mercy and Goodness; beseeching thee to receive me under thy Wings, where I may rest secure from all Evil; and to preserve my Soul in perpetual Peace and Safety. Grant that I may be provided with Oil in my Lamp, and ready to enter in with the Wise Virgins, whensoever the Bridegroom shall come; and may receive a Blessing among those which watch, and wait for thy coming.

So come Lord Jesus, come quickly. *Amen.*

DEfend, O Lord, me thy Servant, with thy heavenly Grace, that I may continue thine for ever, and daily encrease in thy holy Spirit more and more, until I come until thy everlasting Kingdom. *Amen.*

LEt thy mighty Hand, and out-stretched Arm, O Lord, be ever my Defence; thy
Mer-

Prayers for Pardon of Sin.

Mercy, and loving Kindness in Jesus Christ thy dear Son, my Salvation; thy true, and holy Word, my Instruction, thy Grace, and holy Spirit, my Comfort and Consolation, both now and at the Hour of Death. *Amen.*

Prayers for Pardon of Sin.

ALmighty God, our heavenly Father, who of thy great Mercy hast promised Forgiveness of Sins, to all them that with hearty Repentance, and true Faith, turn unto thee; have Mercy upon me; pardon and deliver me from all my Sins; confirm and strengthen me in all Goodness; and bring me to everlasting Life, through Jesus Christ, my Lord. *Amen.*

Turn thou me, O good Lord, and so shall I be turned. Be favourable, O Lord, be favourable to thy Servant, who turns to thee, in Weeping and Praying. For thou art a merciful God, full of Compassion, long suffering, and of great Pity. Thou sparest when we deserve Punishment; and in thy Wrath thinkest upon Mercy. Spare thy Servant, good Lord, spare me; and let me not be brought to Confusion. Hear me, O Lord, for thy Mercy is great; and after the Multitude of thy Mercies look upon me; through the Merits and Mediation of thy blessed Son, Jesus Christ our Lord. *Amen.*

I Confess unto thee, O God, all my Sins; which I acknowledge, through my most grievous Fault, to have committed against thy most awful Majesty. I am an unclean and sinful Creature, I accuse my self of my wicked Thoughts and Desires, of my wanton and evil Words, of my naughty and ungodly Deeds:

* For all which I am penitent from the Depth of my Soul; and am steadfastly resolved to shew forth the Fruits of Repentance, in my future

** Here particular Sins are to be mention'd.*

Course of Life. And therefore, in all Lowliness and Humility of a broken Heart, I beg my Pardon; and cry unto thee, O God, for Mercy towards me, a most sinful and unworthy Creature: that thou, whose Nature and Property it is to forgive Sinners, and ever to have Mercy upon them that truly turn unto thee; wouldst vouchsafe, of thy great Pity and Goodness, to give me the Comfort of Absolution, and a perfect Remission of all my Sins, to strengthen me in all good Works, and to bring me unto Life everlasting, through Jesus Christ. *Amen.*

I.

O Eternal and most gracious Father, I humbly throw my self down at the Foot of thy Mercy-seat, upon the Confidence of thy Goodness, and thy Command, that we should

come

come boldly to the Throne of Grace, that we may find Mercy in time of Need. O my God, hear the Prayers and Cries of a Sinner, who calls earnestly for Mercy. Lord, my Needs are greater than all the Degrees of my Desire can be, unless thou hast pity upon me, I perish eternally. But, O Lord, in Mercy deliver my Soul; O save me for thy Mercies sake; for in the second Death there is no Remembrance of thee; in that Grave who shall give thee Thanks? *Amen.*

II.

O Just, and dear God, my Sins are innumerable; they are upon my Soul in Multitudes; they bring Sorrow and Sickneſs, Shame and Guilt, a Senſe of thy preſent Diſpleaſure, and fear of worſe, of infinitely worſe. But although my Sins be very great, and my Fears proportionable; yet thy Mercy is infinitely greater than all the World, and my Hope and Comfort riſe up in Proportion towards it. Lord, thou haſt ſent thy Son to die for the Pardon of my Sins; tho haſt given me thy Holy Spirit, as a Seal of Adoption, to conſign the Article of Remiſſion of Sins; and thou haſt inſtructed my Underſtanding, and ſoftned my Spirit, and inclined my Will, in order to Repentance and Pardon: And why ſhould not thy Servant beg paſſionately, and humbly hope, for the Effects of all theſe thy miraculous Acts of loving Kindneſs?

ness? Lord, I deserve it not; but I hope thou wilt pardon all my Sins: and I beg of thee for Jesus Christ his sake, whom thou hast made the great Endearment of thy Promises, and the Foundation of our Hopes; and the mighty Instrument, whereby we can obtain of thee whatsoever we need. *Amen.*

III.

O My God, how shall thy Servant be dispos'd to receive such a Favour; which is so great, that the Ever blessed Jesus died to purchase it for us; so great, that the fallen Angels never could hope, and never shall obtain it? Lord, I do from my Soul forgive all that have sinned against me: O forgive me my Sins, as I forgive them. Lord, I confess my Sins unto thee daily: and if we confess our Sins, thou hast called it a Part of Justice, to forgive us our Sins, and to cleanse us from all Unrighteousness. Lord, I put my Trust in thee: and thou art ever gracious to them that put their Trust in thee. I call upon my God for Mercy: and thou art always more ready to hear, than we to pray. But all that I can do, and all that I am, and all that I know of my self, is nothing but Sin, and Infirmary, and Misery: and therefore I go forth of my self, and throw my self wholly into the Arms of thy Mercy, through Jesus Christ; and beg of thee for his Death, and Passion's sake; by his Re-

urrection, and Ascension, by all the Parts of our Redemption, and thy infinite Mercy; to be compassionate to thy Servant, in the abolishing of all my sins; and so shall I praise thy Name from Generation to Generation. *Amen.*

Penitential Vows.

O My great and glorious God, I who am less than the Grain of Dust that hangs upon the Ballance, profess seriously, and with the remorse of a wounded Spirit; that I am ashamed, and confounded within my self, that I have so many ways sinned against so good a God, so gracious a Father. But what is past I cannot recal; though thy Mercy may forgive. But for the time to come, I call all thy holy Angels to Witness, that I this Day sacrifice my self wholly to thee; resolving to break off from all sinful Courses, and fully purposing never to offend thee more. But because thou knowest my failings, and my weakness is not hid from thee; I beg of thee, O my God, to shew thy Strength in my weakness; and to confirm my inconstant Mind in this holy Resolution. That so never repenting of this Repentance, nor wavering in these Purposes, which I have now by thy Grace so deliberately made; I may go on constantly in a pure, and holy Life: till in the end of my Days I come to everlasting Joys, which thou hast prepared
for

for them that love thee, through Jesus Christ my Lord. *Amen.*

O Most Just, and Merciful Lord God, who hast sent Diseases and Sorrows into the World, to keep sin from our Souls; I humbly beg of thee, that this my Sicknes may serve the ends of the Spirit, and be a Messenger of spiritual Life, an Instrument of reducing me to more religious and sober Courses. O Lord, I am unready, and unprepared in my accounts, having thrown away great Portions of my time in Vanity; and I had need live my Life over again, and live it better: but thy Counsels are in the deep, and I know not what thou wilt determine of me. If I die, I throw my self into the Arms of the Holy Jesus, whom I love above all things: and if I perish, I know I have deserved it: but thou wilt not reject him that loves thee. But if I recover, I will by thy Grace, and Help, do the Work of God; and serve thee in the labour of Love, with holy Zeal, and a firm, and humble Obedience. Lord, I will dwell in thy Temple, and in thy Service; Religion shall be my Employment, and Patience shall be my Rest; and to do thy Will shall be my Meat, and Drink, and to live shall be Christ, and then to die shall be gain. *Amen.*

Prayers preparatory for Death, when 'tis expected.

O Holy Jesus, thou art a merciful High-Priest, and touched with the Sense of our Infirmities ; thou knowest the sharpness of my Sickness, and the weakness of my Person. The Clouds are gathered about me, and thou hast covered me with thy Storm. Lord, let thy Mercy support me, and thy Spirit guide me, and lead me through the Valley of this Death ; that I may pass it safely, and patiently, and with perfect Resignation : and let me rejoice in the Lord, in the Hopes of Pardon, in the Expectation of Glory, in the Sense of thy Mercies, in the Refreshments of thy Spirit, and in a Victory over all Temptations.

Thou hast promised to be with us in Tribulation : Lord, my Soul is troubled, and my Body is weak ; and my Enemies are mighty ; and my Hope is in thee : now make good thy holy Promise. Now, O holy Jesus, now let thy Hand of Grace be upon me : restrain my ghostly Enemies, and give all sorts of spiritual Assistances. Lord, remember thy Servant, in the Day when thou bindest up thy Jewels. Let me possess my Soul in Patience, and resign my Soul and Body into thy Hands, as into the Hands of a faithful Creator, and blessed Redeemer.

O Holy Jesus, thou didst willing die for us: by those intolerable pains which thou enduredst for me, have pity on me, and ease my pain; and lay on me no more, than thou shalt enable me to bear. Do what thou wilt with me, so thou dost but preserve me in thy Fear and Favour; and let thy Spirit secure me, that nothing may be able to separate me from the Love of God in Jesus Christ. Into thy Hands I commend my Spirit: for thou hast redeemed me, O Lord, thou God of Truth, come Holy Spirit, help me in this Conflict. Come, Lord Jesus, come quickly. *Amen.*

O Eternal, and ever-living God, who first breathedst into Man the breath of Life, and when thou takest away that Breath, he dies, and is turned again to his Dust; look with compassion on me thy poor Creature, who am now drawing near the Gates of Death; and (which is infinitely more terrible) the Bar of Judgment. Lord, my own Heart condemns me; and thou art infinitely greater than my Heart, and knowest all things. The Sins I know and remember, fill me with Horror: and these, and all my forgotten Sins are present to thee, and my secret sins in the light of thy Countenance. My very Repentance, I fear too, will not abide the Trial: and, O Lord, I know thou art not mocked, nor wilt accept of any thing that is not perfectly sincere. O Lord, when I consider this, my Flesh

22 *Prayers preparatory for Death,*

trembleth for fear of thee; and my Heart is wounded within me. But, O Lord, one deep calleth upon another; the depth of my Misery upon the depth of thy Mercy: Lord, save now, or I perish Eternally. O thou who willest not that any should perish, but that all would come to Repentance; bring me, I beseech thee, though thus late, to a sincere Repentance; such as thou wilt accept, who triest the Heart. Create in me, O God, a clean Heart; and renew a right Spirit within me. Lord, one Day is with thee as a thousand Years: O let thy mighty Spirit work in me now in this day (though it should be my last) whatsoever thou seest wanting to fit me for thy Mercy, and Acceptation. Give me an entire hatred of my Sins; and enable me to present thee with that Sacrifice of a broken, and contrite Heart, which thou hast promised not to despise: that by this I may be made capable of that atonement, which thy dear Son hath made for all repenting Sinners by the Oblation of himself. He is the Propitiation for our Sins: O heal me by his stripes, and let the Cry of his Blood drown the Clamour of my Sins. I am a Child of Wrath, but he is the Son of thy Love: for his sake spare me, O Lord, spare thy Creature, whom he hath redeemed with his most precious Blood; and be not angry with me for ever. In his Wounds, O Lord, I take Sanctuary; O let not thy Vengeance pursue me to this City of Refuge: my Soul
hangeth

hangeth upon him; O let me not perish. But by his Agony, and Bloody Sweat; by his Cross, and Passion; by all that he did, and suffer'd for Sinners, Good Lord, deliver me: deliver me, I beseech thee, from the Wages of my Sins, from thy Wrath, and everlasting Damnation; deliver me in this time of my Tribulation, in the Hour of Death, and in the day of Judgment. Hear me, O Lord, hear me: and do not now repay my former deafness to thy calls, by refusing to answer me in this time of my greatest need. Lord, there is but one step between me and Death: O let not my Sun go down upon thy Wrath; but seal my Pardon, before I go hence, and be no more seen. Thy loving-kindness is better than Life it self: O let me have that in exchange; and I shall most gladly lay down this mortal life, Lord, thou knowest all my desire, and my groaning is not hid from thee: deal thou with me, O Lord, according to thy Name; for sweet is thy Mercy. Take away the sting of Death, the Guilt of my Sins; and then though I walk through the Valley of the Shadow of Death, I will fear no Evil: I will lay me down in Peace; and, Lord, when I awake up, let me be satisfy'd with thy Presence in thy Glory. Grant this, O merciful God, for his sake, who is both the Redeemer, and Mediator of Sinners, even *Jesus Christ.*
Amen.

GRant, I beseech thee, Almighty God, that as I believe thy only begotten Son, our Lord Jesus Christ, to have ascended into the Heavens; so I may also in Heart, and Mind, thither ascend; and may with him continually dwell; who liveth, and reigneth with thee, and the Holy Ghost, one God, World without end. *Amen.*

O God, the King of Glory, who hast exalted thine only Son Jesus Christ, with great Triumph unto thy Kingdom in Heaven; I beseech thee, leave me not comfortless: but send to me thine Holy Ghost to comfort me; and exalt me unto the same Place, whither our Saviour Christ is gone before; who liveth and reigneth with thee, in the unity of the same Spirit, one God, World without end. *Amen.*

Ps. 33. 2. **O** Lord, be gracious unto me, I have waited for Thee: Be thou my Salvation in this time of my trouble.

Ps. 36. 9. With thee is the Fountain of Life: In thy light let me see light; in thy beatifick Presence let me dwell for ever. *Amen.*

I Resign my Spirit, O God, most chearfully into thy Hands, hoping to find Mercy with thee through Jesus Christ. I know no other Name under Heaven, whereby I may be saved, but thine alone. O Blessed Jesus; *who wast dead, and art alive again, and livest for evermore.* I come unto thee, O Lord, confiding in thy most precious Promises (which are faithful, and true, as thou art) for Pardon, and for immortal Life. Accept, I beseech thee, of my most hearty Thanks, for all thy Mercies to me, from the beginning of my Life, to this Moment. Pass by all my ingratitude and Disobedience. Receive me into the Company of the Spirits of just Men made perfect, to give thee Thanks for ever. And as I desire to find Mercy with thee, so I forgive all my Enemies: beseeching thee likewise to forgive them: and to Bless and Comfort all my Friends; and to make thy whole Church glorious; and to bring us all at last to live together in everlasting Love, and Joy, through Christ Jesus. *Amen.*

Lord, I am coming as fast as I can: I know, I must pass through the shadow of Death, before I can come
to

26 *Prayers preparatory for Death, &c.*

to see thee. But it is a meer shadow of Death, a little darkness upon Nature: But thou by thy Merits and Passion, hast broke through the Jaws of Death. Look down upon me in Mercy, in the Riches, and Fulness of all thy Mercies: Look upon me; but not till thou hast nailed my Sins to the Cross of Christ; nor till thou hast bathed me in the Blood of Christ; nor till I have hid my self in the Wounds of Christ, that so the Punishment due unto my Sins may pass over me. So, Lord, receive my Soul; and have Mercy upon me for Jesus Christ his sake. *Amen.*

THE Peace of God which passeth all Understanding; the Blessing of God Almighty, the Father, the Son, and the Holy Ghost; the Virtue of Christ's blessed Cross, and Passion, be with Me both now, and evermore. *Amen.*

'A^ct. 7. 59. *Lord Jesus, Receive my Spirit. Amen.*

*A Psalm for the Morning, gathered
from the seven Penitential Psalms.*

I.

1. **O** Lord, rebuke me not in thine 6. 1.
Anger, neither chasten me in
thy hot displeasure.

2. Have Mercy upon me, O Lord, 6. 2.
For I am weak: O Lord, heal me, for
my Bones are vexed.

3. My Soul is also sore vexed: but 6. 3.
thou, O Lord, how long?

4. Thine arrows stick fast in me, and 38. 2.
thy hand presseth me sore.

5. There is no suddenness in my 38. 3.
flesh, because of thine anger: neither
is there any rest in my bones, because
of my sin.

6. For mine iniquities are gone over 38. 4.
mine Head: as an heavy Burden, they
are too heavy for me.

7. I am feeble, and sore smitten: I 38. 8.
have roared by reason of the disquiet-
ness of my heart.

8. My heart panteth, my strength 38. 10.
faileth me: as for the light of mine
eyes, it also is gone from me.

143. 4.

9. Therefore is my spirit overwhelmed within me: my heart within me is desolate.

6. 4.

10. Return, O Lord deliver my soul: oh save me for thy mercies sake.

6. 5.

11. For in death there is no remembrance of thee: in the grave who shall give thee thanks?

102. 2.

12. Hide not thy face from me, in the day when I am in trouble; incline thine ear unto me: in the day when I call, answer me speedily.

102. 24.

13. I said, O my God, take me not away, in the midst of my days: thy years are throughout all generations.

102. 11.

14. My days are like a shadow that declineth: and I am withered like grass.

102. 10.

15. Because of thine indignation, and thy wrath; for thou hast lifted me up, and cast me down.

102. 12.

16. But thou, O Lord, shalt endure for ever; and thy remembrance unto all Generations.

II.

130. 1.

1. **O**UT of the depths have I cried unto thee, O Lord.

130. 2.

2. Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

A Psalm for the Morning.

29

3. If thou, Lord, shouldst mark iniquities; O Lord, who shall stand? 130. 3.

4. But there is forgiveness with thee; that thou mayest be feared. 130. 4.

5. I wait for the Lord, my soul doth wait, and in his word do I hope. 130. 5.

6. Blessed is he, whose transgression is forgiven, whose sin is covered. 32. 1.

7. Blessed is the Man, unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. 32. 2.

8. Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. 143. 1.

9. And enter not into judgment with thy servant: for in thy sight shall no man living be justify'd. 143. 2.

10. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. 143. 6.

11. Hear me speedily, O Lord, my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. 143. 7.

12. Cause me to hear thy loving kindness in the morning, for in thee do I trust: cause me to know the way wherein I should walk, for I lift up my soul unto thee. 143. 8.

13. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me. 143. 9.

143. 10.

14. Teach me to do thy will, for thou art my God: thy Spirit is good, lead me into the land of uprightness.

143. 21.

15. Quicken me, O Lord, for thy name's sake: for thy righteousness sake bring my soul out of trouble.

32. 6.

16. I acknowledge my sin unto thee, and my Iniquity have I not hid: I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.

32. 6.

17. For this shall every one that is godly pray unto thee, in a time when thou may'st be found: surely in the floods of great waters, they shall not come nigh unto him.

32. 7.

18. Thou art my hiding place, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

III.

51. 1.

1. **H**Ave mercy upon me, O God, according to thy loving kindness: according to the multitude of thy tender mercies, blot out my transgressions.

51. 2.

2. Wash me thoroughly from mine iniquity, and cleanse me from my sin.

51. 3.

3. For I acknowledge my transgression, and my sin is ever before me.

A Psalm for the Morning.

31

4. Behold, I was shapen in iniquity, 51. 5.
and in sin did my mother conceive me.

5. Purge me with hyssop, and I shall 51. 7.
be clean; wash me, and I shall be whiter than snow.

6. Make me to hear joy, and glad- 51. 8.
ness; that the bones, which thou hast broken, may rejoice.

7. Hide thy face from my sins, and 51. 9.
blote out all mine iniquities.

8. Create in me a clean heart, O 51. 10.
God; and renew a right spirit within me.

9. Cast me not away from thy pre- 51. 11.
sence; and take not thy holy Spirit from me.

10. The sacrifices of God are a bro- 51. 17.
ken spirit; a broken and a contrite heart, O God, thou wilt not despise.

11. Lord, all my desire is before 38. 9.
thee; and my groaning is not hid from thee.

12. In thee, O Lord, do I hope; 38. 15.
thou wilt hear, O Lord my God.

13. For I will declare mine iniquity; 38. 18.
I will be sorrow for my sin.

14. Forfake me not, O Lord. O 38. 21.
my God, be not far from me.

15. Make haste to help me, O Lord 38. 22.
my salvation.

*Glory be to the Father, and to the
Son, and to the holy Ghost:*

As

A Psalm for the Evening.

*As it was in the beginning, is now,
and ever shall be, world without end.
Amen.*

*A Psalm for the Evening, gather'd
from these Psalms the 16, 25, 31, 63,
71, 73, and 94.*

I.

71. 1. 1. **I**N thee, O Lord, do I put my
trust; let me never be put to con-
fusion.
71. 2. 2. Deliver me in thy righteousness;
and cause me to escape. incline thine
ear unto me, and save me.
71. 3. 3. Be thou my strong habitation,
whereunto I may continually resort:
for thou art my rock, and my Fortrefs.
71. 4. 4. Deliver me, O my God, out of
the hand of the wicked: for thou art
my hope, O Lord God; thou art my
trust from my youth.
71. 6. 5. By thee I have been holden up
from the womb: thou art he that took
me out of my Mothers bowels; my
praise shall be continually of thee.
71. 8. 6. Let my mouth be filled with thy
praise, and with thy honour all the
day.

A Psalm for the Evening.

33

7. O God, be not far from me: O 71. 12.
my God, make haste for my help.

8. My mouth shall shew forth thy 71. 15.
righteousness, and thy salvation all the
day: for I know not the numbers there-
of.

9. I will go in the strength of the 71. 16-19.
Lord God; I will make mention of
thy righteousness, which is very high:
O God, who is like unto thee?

10. Thou which hast shewed me 71. 26.
great, and sore Troubles, shalt quic-
ken me again; and shalt bring me up
again from the depth of the earth.

11. My Lips shall greatly rejoice, 71. 23.
when I sing unto thee: and my soul
which thou hast redeemed.

12. Blessed is the man whom thou 94. 12.
chastenest, O Lord; and teachest him
out of thy law.

13. Unless the Lord had been my 94. 17.
help, my soul had almost dwelt in si-
lence.

14. When I said, my foot slippeth; 94. 18.
thy mercy, O Lord, held me up.

15. In the multitude of my thoughts 94. 19.
within me, thy comforts delight my
soul.

16. For the Lord is my defence: 94. 22.
and my God is the rock of my refuge.

II.

25. 1. 1. **U**Nto thee, O Lord, do I lift
up my soul.
25. 4. 2. Shew me, thy ways, O Lord ;
teach me thy paths.
25. 5. 3. Lead me in thy truth, and teach
me: for thou art the God of my salva-
tion: on thee do I wait all the day.
25. 6. 4. Remember, O Lord, thy tender
mercies, and thy loving kindneses: for
they have been ever of old.
25. 7. 5. Remember not the sins of my
youth, for my transgressions: according
to thy mercy remember thou me, for
thy goodness sake, O Lord.
25. 11. 6. For thy name's sake, O Lord,
pardon mine iniquity, for it is great.
25. 15. 7. Mine eyes are ever towards the
Lord: for he shall pluck my feet out
of the net.
25. 16. 8. Turn thee unto me, and have
mercy upon me: for I am desolate,
and afflicted.
25. 17. 9. The troubles of my heart are en-
larged: O bring thou me out of my
distresses.
25. 18. 10. Look upon my affliction and
my pain; and forgive all my sins.

A Psalm for the Evening.

35

11. O keep my Soul, and deliver ^{25. 20.}
me: let me not be ashamed, for I put
my trust in thee.

12. O, how great is thy goodness, ^{31. 19.}
which thou hast laid up for them that
fear thee; which thou hast wrought
for them that trust in thee, before the
sons of men!

13. My times are in thy hand: make ^{31. 15. 16.}
thy face to shine upon thy servant, and
save me for thy mercies sake.

14. Into thine hand I commit my ^{31. 5.}
spirit: thou hast redeemed me, O Lord
of truth.

III.

1. **O** God, thou art my God, ear- ^{63. 1.}
ly will I seek thee: my
soul thirsteth for thee, my flesh long-
eth for thee, in a dry, and thirsty land,
where no water is.

2. Because thy loving kindness is ^{63. 3.}
better than life, my lips shall praise
thee.

3. Thus will I bless thee, while I ^{63. 4.}
live: I will lift up my hands in thy
name,

4. My soul shall be satisfied as ^{63. 4.}
with marrow and fatness: and my
mouth shall praise thee with joyful
lips.

A Psalm for the Evening.

63. 6.

5. When I remember thee upon my bed, and meditate on thee in the night watches.

63. 8.

6. My soul followeth hard after thee : thy right hand upholdeth me.

16. 1.

7. Preserve me, O God, for in thee do I put my trust.

16. 2.

8. O my soul, thou hast said unto the Lord, thou art my Lord : my goodness extendeth not to thee.

16. 5.

9. The Lord is the portion of mine inheritance, and of my cup; thou maintainest my lot.

16. 8.

10. I have set the Lord always before me ; because he is at my right hand, I shall not be moved.

16. 9.

11. Therefore my heart is glad, and my glory rejoiceth ; my flesh also shall rest in hope.

16. 11.

12. For thou wilt shew me the path of life : in thy presence is fulness of joy, at thy right hand there are pleasures for evermore.

73. 25.

13. Whom have I in heaven but thee ? and there is none upon earth that I desire besides thee.

73. 26.

14. My flesh, and my heart faileth : but God is the strength of my heart, and portion for ever.

73. 24.

15. Thou shalt guide me with thy counsel, and afterward receive me to glory.

Glory

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Other Ejaculations from the Psalms.

I.

Lord, I cry unto thee, make haste 141. 1.
unto me: give ear unto my voice,
when I cry unto thee.

Let my prayer be set forth before 141. 2.
thee as incense; and the lifting up of
my hands, as the evening sacrifice.

Set a watch, O Lord, before my 141. 3.
mouth: keep the door of my lips.

Mine eyes are unto thee, O God the 141. 8.
Lord: in thee is my trust, leave
not my soul destitute.

When my spirit was overwhelmed 142. 3. 5.
within me, then thou knewest my path;
I cried unto thee, O Lord; I said,
Thou art my refuge, and my portion
in the land of the living.

Attend unto my cry, for I am brought 142. 6. 7.
very low: bring my soul out of prison,
that I may praise thy name; for thou
wilt deal bountifully with me.

19. 12. Who can understand his errors ?
 cleanse thou me from secret faults.

44. 15. My confusion is continually before
 me, and the shame of my face hath covered me.

22. 3. But thou art holy, O thou that inhabitest the praises of *Israel*.

22. 9. Thou art he that took me out of the
 womb : thou didst make me hope,
 when I was upon my mother's breasts.

22. 10. I was cast upon thee from the womb :
 thou art my God from my Mother's
 belly.

22. 11. Be not far from me, for trouble is
 near ; for there is none to help.

30. 9. What profit is there in my blood,
 when I go down to the pit ? shall the
 dust praise thee ? shall it declare thy
 truth ?

30. 10. Hear, O Lord, and have mercy upon
 me : Lord, be thou my helper.

55. 4. My heart is fore pained within me :
 and the terrors of death are fallen upon
 me.

55. 5. Fearfulness and trembling are come
 upon me, and horror hath overwhelmed
 me.

90. 7. I am consumed by thine anger ; and
 by thy wrath am I troubled.

90. 8. Thou hast set mine iniquities before
 thee ; my secret sins in the light of thy
 countenance.

So

So teach me to number my days, 90. 12.
that I may apply my heart unto wisdom.

O satisfy me early with thy mercy, 90. 14.
that I may rejoice, and be glade all my days.

Thou holdest mine eyes waking: I 77. 7.
am so troubled that I cannot speak.

Will the Lord cast off for ever? and 77. 7.
will he be favourable no more?

What man is he that liveth, and shall 89. 48.
not see death? shall he deliver his
soul from the hand of the grave?

Man is like to vanity: his days are 144. 4.
as a shadow that passeth away.

I am poor and needy; and my heart 109. 22.
is wounded within me.

I am gone like the shadow, when 109. 23.
it declineth: I am tossed up and down
as the locust.

Help me, O Lord my God: O save 109. 26.
me according to thy mercy.

My flesh trembleth for fear of thee: 119. 120.
and I am afraid of thy judgments.

Cast me not off in the time of my 71. 9.
distress: forsake me not when my
strength faileth.

O spare me, that I may recover 39. 13;
strength; before I go hence, and be no
more.

II.

31. 1. **I**N thee, O Lord, do I put my trust;
let me never be ashamed: deliver
me in thy righteousness.
31. 2. Bow down thine ear to me, deliver
me speedily: be thou my strong rock,
for an house of defence to save me.
31. 3. For thou art my rock and my for-
tress: therefore, for thy name's sake
lead me, and guide me.
13. 3. Consider, and hear me, O Lord my
God: lighten mine eyes, lest I sleep
the sleep of death.
27. 7. Hear, O Lord, when I cry with my
voice: have mercy also upon me, and
answer me.
27. 9. Hide not thy face far from me, put
not thy servant away in anger: thou
hast been my help; leave me not, nei-
ther forsake me, O God of my salva-
tion.
28. 1. Unto thee will I cry, O Lord, my
rock; be not silent to me, lest if thou
be silent to me, I become like them
that go down into the pit.
40. 13. Be pleased, O Lord, to deliver me:
O Lord, make haste to help me.
106. 4. Remember me, O Lord, with the
favour that thou bearest unto thy peo-
ple: O visit me with thy salvation.

O Lord, strengthen me upon the 41. 3.
bed of languishing: make thou all my
bed in my sickness.

Lord, be merciful unto me; heal 41. 4.
my soul, for I have sinned against thee.

Truly my soul waiteth upon my God, 62. 1.
from him cometh my salvation.

My soul wait thou only upon God; 62. 5.
for my expectation is from him.

In God is my salvation, and my glo- 62. 7.
ry: the rock of my strength, and my
refuge is in God.

Be merciful unto me, O God, be 57. 1.
merciful unto me; for my soul trusteth
in thee; yea in the shadow of thy wings
will I make my refuge, until these ca-
lamities be overpast.

Save me, O God; for the waters are 65. 8.
come in unto my soul.

O God, thou knowest my foolish- 60. 5.
ness; and my sins are not hid from
thee.

My prayer is unto thee, O Lord, 69. 13.
in an acceptable time: O God, in the
multitude of thy mercy hear me, in
the truth of thy salvation.

Deliver me out the mire, and let me 69. 14, 15.
not sink: let not the water flood over-
flow me; neither let the deep swallow
me up; and let not the pit shut her
mouth upon me.

Hear

Other Ejaculations

69. 16. Hear me, O Lord, for thy loving kindness is good : turn unto me, according to the multitude of thy tender mercies.

69. 17. And hide not thy face from thy servant ; for I am in trouble : hear me speedily.

69. 18. 19. Draw nigh unto my soul, and redeem it : and let thy salvation, O God, set me up on high.

70. 5. I am poor, and sorrowful ; make haste unto me, O God : thou art my help, and my deliverer ; O Lord, make no tarrying.

III.

7. 1. **H**ear me, when I call, O God of my righteousness : thou hast enlarged me, when I was in distress ; have Mercy upon me, and hear my prayer.

8. 3. Thou, O Lord, art a shield for me ; my glory, and the lifter up of mine head.

4. 8. I will lay me down in peace, and sleep : for thou, Lord, only makest me dwell in safety.

9. 9. Thou, Lord, art a refuge for the oppressed : a refuge in times of trouble.

And

'And they that know thy name, will 9. 10.
put their trust in thee; for thou, Lord,
hast not forsaken them that seek thee.

I have trusted in thy mercy: my 13. 5.
heart shall rejoice in thy salvation.

Tho' I walk through the valley of 23. 4.
the shadow of death, I will fear no
evil; for thou art with me: thy rod,
and thy staff, they comfort me.

The Lord is my light, and my sal- 27. 1.
vation; whom shall I fear? the Lord
is the strength of my life; of whom
shall I be afraid?

For in the time of trouble he shall 27. 5.
hide me in his pavillion: in the secret
of his tabernacle shall he hide me, and
set me up upon a rock.

I had fainted, unless I had believed 27. 15.
to see the goodness of the Lord, in the
land of the living.

My soul waiteth for the Lord; he 33. 20.
is my help, and my shield.

Let thy mercy, O Lord, be upon 33. 22.
me; according as I hope in thee.

Unto thee, lift I up mine eyes; O 123. 1.
thou that dwellest in the heavens.

Thou art my hiding place, and my 119. 114.
shield: I hope in thy word.

All thy waves and thy billows are 42. 7, 8.
gone over me; and yet thou wilt com-
mand thy loving kindness in the day-
time; and in the night thy song shall
be

be with me, and my prayer unto the God of my life.

42. 11. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.

48. 14. For this God is my God for ever and ever: he will be my guide, even unto death.

56. 3. What time I am afraid, I will trust in thee.

138. 7. Tho' I walk in the midst of trouble, thou wilt revive me; and thy right hand shall save me.

61. 1. Hear my cry, O God, attend unto my prayer.

61. 2. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.

61. 4. I will abide in thy tabernacle for ever: I will trust in the covert of thy wings.

IV.

42. 1. **A**S the hart panteth after the water brooks, so panteth my soul after thee, O God.

42. 2. My soul thirsteth for God, for the living God: when shall I come and appear before God? Lord

from the Psalms.

45

Lord, lift thou up the light of thy countenance upon me. 4. 6.

My voice shalt thou hear in the morning, O Lord : in the morning will I direct my prayer unto thee, and will look up. 5. 3.

How excellent is thy loving kindness, O God ! therefore the children of men put their trust under the shadow of thy wings. 36. 7.

O taste and see that the Lord is good, blessed is the man that trusteth in him. 34. 8.

What is man that thou art mindful of him ? and the son of man, that thou visitest him ? 8. 4.

The Lord is my shepherd : I shall not want. 23. 1.

Thou, O Lord, art merciful, and gracious, slow to anger, and plenteous in mercy. 103. 8.

Thou hast not dealt with us after our sins ; nor rewarded us according to our iniquities. 103. 10.

For as the heaven is high above the earth ; so great is thy mercy toward them that fear thee. 103. 11.

As far as the east is from the west, so far hast thou removed our transgressions from us. 103. 12.

Like

103. 13. Like as a father pitieth his children;
so thou pitiest them that fear thee, O
Lord.

103. 14. For thou knowest our frame: thou
remembrest that we are dust.

103. 15. Our days are as grafs; and we flou-
16. rish as a flower of the field; the wind
passeth over it, and it is gone; and
the place thereof shall know it no
more.

103. 17. But thy mercy, O Lord, is from e-
verlasting to everlasting: and thy
righteousness unto childrens children.

86. 5. Thou art good, O Lord, and rea-
dy to forgive: and plenteous in mer-
cy unto all them that call upon thee.

86. 7. In the day of my trouble I will call
upon thee: for thou wilt answer me.

86. 11. Teach me thy way, O Lord; I will
walk in thy truth: unite my heart to
fear thy name.

86. 10. For thou art great, and dost won-
drous things: thou art God alone.

86. 15. Thou, O Lord, art a God full of
compassion, and gracious; long suf-
fering, and plenteous in mercy, and
truth.

86. 16. O turn thee unto me, and have mer-
cy upon me: give thy strength unto
thy servant, and save the son of thy
handmaid.

V.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

O send out thy light, and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.

Thy way, O God, is in the sanctuary: who is so great a God as our God.

Thou art the God that dost wonders: thou hast declared thy strength among thy people.

I will cry unto thee, thou art my father, my God, and the rock of my salvation.

Make thy face to shine upon thy servant; and teach me thy statutes.

Order my steps in thy word: and let not any iniquity have dominion over me.

Consider mine affliction, and deliver me: for I do not forget thy law.

Hold up my goings in thy paths, that my footsteps slip not.

Shew thy marvellous loving kindness, O thou that savest by thy right hand, them which put their trust in thee.

139. 14.

I will praise thee, for I am fearfully
and wonderfully made: marvellous are
thy works, and that my soul knoweth
right well.

145. 9.

Thou, O Lord, are good to all:
and thy tender mercies are over all thy
works.

145. 14.

Thou upholdest all that fall; and
raigest up all those that are bowed
down.

147. 3.

Thou healest the broken in heart;
and bindest up their wounds.

119. 77.

Let thy tender mercies come unto
me, that I may live: for thy law is
my delight.

119. 55,

54.

I will remember thy name, O Lord,
in the night: and thy statutes shall be
my songs in the house of my pilgrimage.

30. 5.

Thine anger endureth but a moment;
in thy favour is life: weeping may en-
dure for a night, but joy cometh in the
morning.

170. 17,

18.

Because of my transgression I am af-
flicted: And I draw near unto the gates
of death.

107. 19.

But I will cry unto the Lord in my
trouble: O save me out of my distress.

107. 20.

Send thy word, and heal me; and
deliver me from destruction.

119. 107.

I am afflicted very much: quicken
me, O Lord, according unto thy word.

Accept, I beseech thee, the free- 119. 108;
will-offerings of my Mouth, O Lord;
and teach me thy judgments.

Search me, O God, and know my 139. 23;
heart: try me, and know my thoughts.

And see if there be any wicked way 139. 24;
in me: and lead me in the way ever-
lasting.

VI.

Lord, make me to know mine end, 39. 4;
and the measure of my days, what
it is; that I may know how frail I am.

Behold, thou hast made my days 39. 5;
as an hand-breadth; and mine age
is as nothing before thee: verily every
man at his best estate is altogether va-
nity.

Surely every man walketh in a vain 39. 6;
shew: surely they are disquieted in
vain: he heapeth up riches, and know-
eth not who shall gather them.

And now, Lord, what wait I for? 39. 7;
my hope is in thee.

Deliver me from all my transgressi- 39. 8, 10;
ons; and remove thy stroke away from
me: I am consumed by the blow of
thine hand.

When thou with rebukes dost cor- 39. 11;
rect man for iniquity, thou makest his

D

beau-

beauty to consume away like a moth :
surely every man is vanity.

39. 9. I was dumb, I opened not my mouth ;
because thou didst it.

39. 12. Hear my prayer, O Lord, and give
ear unto my cry ; hold not thy peace at
my tears : for I am a stranger with
thee, and a sojourner ; as all my fa-
thers were.

88. 2. Let my prayer come before thee : in-
cline thine ear unto my cry.

88. 3. For my soul is full of troubles : and
my life draweth nigh unto the grave.

88. 4. I am counted with them that go
down into the pit : I am as a man that
hath no strength.

88. 7. Thy wrath lieth hard upon me ; and
thou hast afflicted me with all thy
waves.

88. 9. Mine eye mourneth by reason of af-
fliction : Lord, I have called daily
upon thee ; I have stretched out my
hands unto thee.

88. 11. Shall thy loving kindness be declar-
in the grave ? or thy faithfulness in de-
struction ?

88. 12. Shall thy wonders be known in the
dark ? and thy righteousness in the
land of forgetfulness ?

88. 13. But unto thee have I cried, O Lord :
and in the morning shall my prayer
prevent thee.

For

from the Psalms.

51

For God will redeem my soul from 49. 15.
the power of the grave ; and he shall
receive me.

O remember not against me my for- 79. 8.
mer iniquities : let thy tender mercies
speedily prevent me ; for I am brought
very low.

Help me, O God of my salvation, 79. 9.
for the glory of thy name : deliver me,
and purge away my sins for thy name's
sake.

Let the sighing of the prisoner come 79. 11.
before thee, according to the greatness
of thy power : preserve thou those that
are appointed to die.

Deal bountifully with thy servant ; 119. 17.
that I may live, and keep thy word.

My soul cleaveth unto the dust : 119. 25.
quicken thou me according to thy
word.

My soul melteth for heaviness : 119. 28.
strengthen thou me according unto thy
word.

It is good for me, that I have been 119. 71.
afflicted : that I might learn thy sta-
tutes.

I know, O Lord, that thy judg- 119. 74.
ments are right ; and that thou in faith-
fulness hast afflicted me.

This is my comfort in my affliction : 119. 50.
for thy word hath quickened me.

D 2

My

119. 81. My soul fainteth for thy salvation :
but I hope in thy word.
119. 82. Mine eyes fail for thy word, saying,
when wilt thou comfort me ?
126. 5. They that sow in tears, shall reap in
joy.
18. 46. The Lord liveth, and blessed be my
rock : and let the God of my salvation
be exalted.

VII.

18. 1. **I** Will love thee, O Lord, my strength.
18. 3. **I** I will call upon the Lord, who is
worthy to be praised: so shall I be sa-
ved from death.
18. 2. The Lord is my rock, and my for-
tress, and my deliverer; my God, my
strength in whom I will trust; my buck-
ler, and the horn of my salvation, and
my high tower.
68. 20. He that is my God, is the God of
Salvation: and unto God belong the
issues from death.
59. 17. Unto thee, O my strength, will I
sing: for God is my defence, and the
God of my mercy.
17. 3. Thou hast proved mine heart; thou
hast visited me in the night; thou hast
tried me, and shalt find nothing: I am
purposed that my mouth shall not trans-
gress.

I will stand in awe, and sin no more: 4. 4.
I will commune with my own heart upon my bed, and be still.

I will lift up mine eyes unto the hills; 121. 1.
from whence cometh my help.

My help cometh from the Lord; 121. 2.
which made heaven and earth.

Thou art my portion, O Lord. I 119. 57.
have said, that I would keep thy words.

I have longed for thy salvation, O 119. 174.
Lord: and thy law is my delight.

Let my soul live, and it shall praise 119. 175.
thee: and let thy judgments help me.

I have gone astray like a lost sheep: 119. 176.
seek thy servant; for I do not forget thy commandments.

Lord, I will love the habitation of 26. 8.
thy house; and the place where thine honour dwelleth.

I will wash my hands in innocency: 26. 8.
so will I compass thine altar, O Lord.

I will take the cup of salvation, and 116. 13.
call upon the name of the Lord.

I will walk before the Lord in the 116. 9.
land of the living.

The Lord hath chastened me sore: 118. 18.
but he hath not given me over unto death.

76. 7. 'Thou even thou art to be feared : and who may stand in thy sight, when once thou art angry ?
97. 11. But light is sown for the righteous : and gladness for the upright in heart.
121. 5. The Lord is my keeper: the Lord is my shade upon my right hand.
121. 7. The Lord shall preserve me from all evil: he shall preserve my soul.
116. 7. Return unto thy rest, O my soul: for the Lord will deal bountifully with thee.
116. 15. Precious in the sight of the Lord is the death of his saints.
116. 8. O Lord, thou wilt deliver my soul from death, mine eyes from tears, and my feet from falling.
17. 15. As for me, I will behold thy face in righteousness, I shall be satisfied, when I awake, with thy likeness.
36. 8. I shall be abundantly satisfied with the fatness of thy house: and thou shalt make me drink of the river of thy pleasures. *Amen.*

Other Meditations from the Scripture.

- Matt. 26. 39. *O My Father, if it be possible let this cup pass from me: nevertheless not as I will, but as thou wilt.*

O my father, if this cup may not ^{Mat:26.4.} pass away from me, except I drink it; thy will be done.

It is the Lord: let him do what ^{1 Sam. 3:18.} seemeth him good.

If he thus say, I have no delight in ^{2 Sam. 15:26.} thee: behold, here am I; let him do to me as seemeth good unto him.

Surely it is meet to be said unto ^{Job 34:31.} God; I have born chastisement, I will not offend any more.

I know that thou wilt bring me to ^{Job 30:23.} death, and to the house appointed for all living.

Remember, I beseech thee, that ^{Job 10:9.} thou hast made me as the clay; and wilt thou bring me into dust again?

Thine hands have made me, and ^{Job 10:8.} fashioned me: thou hast clothed me ^{11.} with skin, and flesh; and hast fenced me with bones, and sinews.

O grant me life, and favour: and ^{Job 10:12.} let thy visitation preserve my life and spirit.

I will seek unto God; and unto God ^{Job 5:8.} will I commit my cause.

Though he slay me, yet will I trust ^{Job 13:15.} in him.

Withdraw thine hand far from me, ^{Job 13:21.} and let not thy dread make me afraid.

Job 13.
24, 23. *Wherefore hidest thou thy face?
make me to know my transgression, and
my sin.*

Job 13. 25. *Wilt thou break a leaf driven too
and fro? and wilt thou pursue thy
dry stubble?*

Job 13. 26. *For thou writest bitter things a-
gainst me; and makest me to possess
the iniquities of my youth.*

Job 23. 15. *Therefore I am troubled at thy pre-
sence: when I consider, I am afraid
of thee.*

Job 31. 14. *What then shall I do, when God
riseth up? and when he visiteth, what
shall I answer him?*

Job 34. 29. *When he giveth quietness, who can
make trouble? and when he hideth
his face, who can behold him?*

Job 36. 8. *If we are bound in fetters, and
holden in cords of affliction;*

Job. 36. 9. *God sheweth us our work, and our
transgressions, that we have exceeded.*

Job 36. 10. *He openeth our ear to discipline;
and commandeth us to return from
iniquity.*

Job 35. 10. *Where is God my maker, who giv-
eth songs in the night?*

1 Sam. 2. 6. *The Lord killeth, and maketh a-
live: he bringeth down to the grave,
and bringeth up.*

Deut. 32.
39. *He woundeth and healeth: neither
is there any that can deliver out of
his hand.* Let

Let me die the death of the righteous; and let my last end be like his. Num. 23.^{10.}

I will not despise the chastening of the Lord; nor be weary of his correction. Prov. 3.11.

For whom the Lord loveth he correcteth; even as a father the son, in whom he delighteth. Prov. 3.12.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Jam. 1.12.

Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator. 1 Pet. 4.19.

I will thus commit my soul unto thy keeping, O God. I will trust in God, which raiseth the dead: who can deliver me from so great a death; in whom I trust that he will yet deliver me. 2 Cor. 1.9.^{10.}

For he hath said, I will never leave thee, nor forsake thee. Heb. 13.5.

Come and let us return unto the Lord: for he hath torn and he will heal us, he hath smitten, and he will bind us up. Hof. 6. 1.

O Lord, take away all iniquity, and receive me graciously. Hof. 14.2.

For

Mat. 9.13. *For thou camest not, O my Saviour, to call the righteous, but sinners to repentance.*

Prov. 28. 13. *He that covereth his sins, shall not prosper: but whoso confesseth, and forsaketh them, shall have mercy.*

Ezr. 9.10. *And now, O my God, what shall I say? for I have forsaken thy commandments.*

Ezr. 9. 6. *O my God, I am ashamed, and blush to lift up my face to thee, my God: for my iniquities are increased over my head, and my trespass is grown up unto heaven.*

Neh. 9.33. 32. *O God, thou art just in all that is brought upon me; thou hast done right, but I have done wickedly: but let not all the trouble seem little before thee, that hath come upon me.*

Jer. 17.14. *Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for thou art my praise.*

Luk. 18.13 *God be merciful to me a sinner.*

Mat. 15. 22. *Have mercy on me, O Lord, thou Son of David.*

2 Cor. 4. 17. *Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.*

2 Cor. 4. 18. *While we look not at the things which are seen, but at the things which are not seen; for the things which*

which are seen, are temporal ; but the things which are not seen, are eternal.

Blessed are the dead which die Rev. 14. 13
in the Lord: for they rest from their labours, and their works do follow them.

And God shall wipe away all tears Rev. 21. 4.
from their eyes: and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: for the former things are passed away.

They that sleep in the dust of Dan. 12. 2.
the earth shall awake: and they ^{3.}
that be wise shall shine as the brightness of the firmament.

The souls of the righteous are in the Wisd. 3. 1.
hand of God; and no torment shall touch them.

The righteous live for evermore: Wisd. 5.
their reward also is with the Lord, ^{15.}
and the care of them is with the most high.

Therefore shall they receive a glori- Wisd. 5.
ous kingdom, and a beautiful crown ^{16.}
from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

Henceforth there is laid up for me 2 Tim. 4.
a crown of righteousness; which the ^{8.}
Lord, the righteous judge, shall give
me

Directions for the Sick.

me at that day: and not to me only, but unto them also that love his appearing.

Directions for the Sick.

WHen we are in *health*, we ought (as we have opportunity) to offer up our *Morning*, and *Evening* Sacrifice of Prayer in the *House of GOD*: and since in the time of *Sickness*, we need more especially the benefits of daily Devotion, and of communicating with Heaven; it behoves every Christian, to the utmost of his Power (besides his secret Devotions) to perform this holy Exercise in his *Chamber*; and with his Friends, and those of the same Family, when he is disabled from going to God's *Sanctuary*. 'Tis said of St. *Stephen*, that he died *calling upon God*; and a greater than he, the blessed *Jesus* did the same; and since this is the necessary way of giving up our Souls to our Maker, certainly in the approaches to death, Prayer is to be carefully attended to, and to be made the continual Refreshment of the Bed of Sickness.

II.

IF the sick Person is confined to his Bed, and cannot put himself into the proper *gesture* of Prayer, he is not thereupon to think himself exempted from this Duty, but to pray the more earnestly, in proportion to his wants: and there is no cause of fearing, but God will graciously receive his Supplications, when coming from a warm, and penitent Soul; though he cannot accompany them (as otherwise 'tis fitting to do) with the outward Acts of Adoration. The Prostrations of the *Heart* will be accepted for those of the *Body*, when 'tis unable to bend.

III.

LEt the sick Person desire the charitable Assistance of the Minister of his Parish, before his Intellectuals are clouded, and his weakness prevails too far upon him; and then such *Visits* may be much more useful to him, than they are in the common way: for certainly 'tis a very unwise course, to stay till the *Physician* retires, before a *Spiritual Guide* is requested to come. 'Tis then too late for him to begin his
En-

Directions for the Sick.

Enquiries, and Applications; or to have any Conference with one whose Voice, and Strength, and Vitals, are almost spent, and whose Senses have lost their natural Offices: and he cannot be admitted then into the Secrets of his Soul, nor know his particular Wants, nor administer such Help to him, as he might have done before this *Extremity*.

IV.

TIs needful for every Christian, (that hath not finished his *Will*, and ought to make one for the preventing of Contention, or Injustice) to put his temporal Affairs in Order; and to dispose of his *Estate*, in the Beginning of his Sicknes: that when it shall grow more violent, he may not be discompos'd with worldly Thoughts; and he may have nothing else to do, but to prepare for dying like a Christian. 'Tis fit there should be some Interval between the Distractions of *this*, and the Entrance upon *another* Life: and since in the Days of our Strength, the World ingrosseth so much of our Time, we can spare very little of it, when we have an *eternal* Possession to gain, or to lose.

V.

IF the sick Person feels his *Conscience* troubled with any weighty Matter, he is exhorted by the *Church* to make special *Confession* of his Sins to the Minister that visits him; and then having testified his hearty Repentance, he is encouraged to desire *Absolution*, and to receive it in the *Form* of the *Church*, with all possible Humility, and Thankfulness; looking upon the Priest that *declares* it, as speaking from God; who gave this *Authority* to his Church, and to the Pastors of it; *Whose soever* Joh. 20.13
Sins ye remit, they are remitted unto them; and whatsoever ye shall loose on Mat. 18,
Earth, shall be loosed in Heaven. 18.
However since the *Ministerial* Power cannot *absolve* any, whom God doth not *absolve*, the infirm Christian is to remember, that he can have no Advantage by this *Absolution*, but upon the Condition of his sound and sincere Repentance, (God so requiring it:) and by consequence he is earnestly to frame himself to such a *Contrition*. 'Tis fit also for him to observe, that though our Church presseth *particular Confession* to a Priest, only when the Conscience is disquieted with Sins of deeper Malig-

Directions for the Sick.

Malignity, yet it doth not discountenance the more frequent Use of it; and this too is so comprehensive a Case, as to take in great Numbers that neglect it: and 'tis the declar'd Judgment of a learned Champion against *Popery*, and a famous Director of the Sick: *That Confession being useful in all Cases, and necessary in some; and encouraged by evangelical Promises, by Scripture Precedents, by the Example of both Testaments; and prescrib'd by Apostolical Injunctions, and the Canons of all Churches, and the Example of all Ages; and taught us by the Analogy to the Ministerial Power, and the very Necessities of every Man; he that for Stubbornness, or any other criminal Weakness, shall decline it in the Days of his Danger, is near Death, but very far off from the Kingdom of Heaven.*

VI.

L Et not the sick Christian delay his Preparations for *Death*; nor be more solicitous for the Cure of his *Body*, than of his *Soul*: but upon the first warning given him by any mortal Distemper, let him be sure to recollect himself, and to fortify his Soul with
the

the succours of Religion, and to break off his commerce with the World, and to take his leave of it solemnly, as if he were then departing from it. For by this course he will certainly be the fitter to *die*, if it pleaseth God then to call him from hence: and if God restores him to his former strength, he will be much the fitter to *live*. He that travels in uncertain Weather, will provide against Rain; and if it falls not, he is not the worse for his Provision. In such a mighty Concern we cannot be too forward, or too cautious; and without timorousness, or despondency, or sinking under a Disease, we may wisely apprehend, that it may send us to our Grave; and ought by consequence to act, as if it would: For tho' 'tis a Part of Christian Courage to be above the *fears* of Death; 'tis not so, to be above the *apprehensions* of dying. There can be no Peril in making Death familiar to our Mind; but in flattering our selves with the Hopes of Recovery, there may be very much: and for an early Preparation we cannot die the sooner, but we shall die much better.

VII.

THe Christian is to consider his Sickness; as inflicted on him by God, and not barely the effect of *Second Causes*; and as inflicted either for his *Trial*, or *Amendment*, or *Correction*; or for the *Example* of others,

E

that

that may be edify'd by his Patience ; or for the *increase* of his future *Felicity* : and he is to be assur'd, that *if he bears it patiently, and truly repents of his Sins, trusting in God's Mercy through Christ Jesus, and meekly submits himself to the good Will of God ; this Visitation shall turn to his Profit, and help him forward in the right way to everlasting Life.* This will be a Mitigation to the Sorrows of the Sick-Bed, to reflect upon the beneficial ends which our gracious God hath in chastising us : and it will make us indifferent, and easy as to the Event ; because, *Whether we live, we live unto the Lord ; and whether we die, we die unto the Lord ; whether we live therefore, or die, we are the Lords.* Rom. xiv. 8.

VIII.

PROPORTIONABLE to the Goodness of God in correcting us for our Benefit, is the Behaviour of every sick Christian to be : and particularly he is to be *Patient* under the divine Strokes, and willing to resign up his Soul to him that gave it ; and not to fall into any sinful Passion, or Murmuring against God. By repining, and peevishness, and clamours, the *Pains* of a Distemper will not be remov'd ; but the *Profitableness* of it may be lost : and the impatient Sufferer may provoke God to strike him more heavily. We are therefore instructed thus by our Church, that *there should be*

no greater comfort to Christians, than to be made like unto Christ, by suffering patiently Adversities, Troubles, and Sickneses; and that our way to eternal joy is to suffer here with Christ, and our door to enter into eternal Life, is gladly to die with him.

IX.

IT becomes a Christian not only to be quiet and silent, and passive in his Sicknes; but also to be *thankful* to God, for his Fatherly discipline, and for afflicting him in *Compassion*, and not in *Anger*: for if God deals with him as a *Father*, he ought to expresse towards God the Duty and Gratitude of a *Son*. For the enlarging hereof, it will also be proper for him to look back upon all the Mercies and Preservations of his life past; and to bless God for the undeserved enjoyment of them, and especially of spiritual Blessings: and when he is praising God with Ardency, and Elevation of Soul; he will be the less sensible of the burthen that lies upon him. It may further be consider'd, that though Sicknes is an affliction, yet to be taken away without it, in an unprepar'd condition, is a much greater: and therefore the Christian, in the midst of his Agonies, hath reason to lift up his Heart in thankfulness to God, for not snatching him away suddenly; but giving him time to bethink himself, and to consider his ways, and to seek for Pardon,

E 2 and

and sacramental Consolation. In making this Acknowledgment, a Christian is charitable to himself, as well as grateful to God: For it will refresh him to think, that the Circumstances of his Sickneſs are ſuch as argue God's *Tenderneſs* towards him, and his providential Care, and *Wiſdom* in appointing what is moſt expedient for him.

X.

THere are two Extreameſ to be diligently avoided in looking towards another World: the one is a *distrustful fainting of Mind* upon the remembrance of former Tranſgreſſions; and the other is an *inſenſibility* of ſpiritual Danger, and a ſtupid *unconcernedneſs* for the ſecurity of the Soul. The one of theſe Diſtempers is to be healed, by ſeparating common frailties, and ignorances, from wilful, and deliberate ſins; (ſo that the tender Chriſtian may not be terrify'd with needleſs Fears) and by reflecting upon God's ineffable goodneſs and love towards mankind, and his readineſs to accept our imperfect ſervices; and to pardon our offences; and upon the boundleſs value of the Sacrifice of Chriſt; and upon the encouragements and promiſes of the Goſpel made to all returning ſinners. The other of theſe evils is to be remov'd, by awakening the Conſcience, and ſetting before it the Threatnings of God; and the repugnancy of all ſin
to

to his most holy Nature, and the frightful condition of departing with the guilt of it upon the Soul, and the necessity of sincere Repentance, and the vast importance of the state of Eternity, and the infinite peril of abusing God's long suffering, and of squandering away that little Time which is left for reconciliation to him.

XI.

THe sick person is to be careful, not to be overcome by any of the temptations incident to Sickness, and not to increase his *Debts* to God, when he is to seek for the divine *release* of such as he had formerly contracted. If it be not his lot to recover, this is the *last* moment of turning to God, and forsaking his old vices; and how then will there be any time found to repent of the sins which are now committed? how will he wipe off the fresh Accusations, that shall be brought against him? 'Tis of no advantage not to be surpriz'd by a sudden blow; if by sinning on the very Bed of Sickness, we make Death *sudden* to us, whenever it comes.

XII.

IN using the help of *Physicians*, 'tis necessary to look up to God for his Blessing upon their Endeavours, and not to rely upon their Skill

and Medicines, more than upon the immediate interposition of the goodness and power of God. Their labours are vain, if God doth not give them success; and their promises are vain, if he doth not ratify them by his Providence: But so far as they are subservient to him, we lawfully may, and ought in prudence to call in their assistance; because we are bound to preserve our health, by such innocent means as we are able to employ. *Cleanse thy Heart from all wickedness, (saith the Son of Sirach) and pray unto the Lord, and he will make thee whole: Then give place to the Physician, for the Lord hath created him; let him not go from thee, for thou hast need of him. Eccl. xxxviii. 10, 12.*

XIII.

L Et the sick Christian apply himself to the examining, and raising, and exercising of his *Faith*; and let him consider how firmly he trusts, and confides in the Merits, and All-sufficient Sacrifice of Christ *Jesus* for Pardon, and Salvation: Let him strengthen his assent to all the Articles of the *Creed*, and turn his *Belief* into the *Love* of them; and let him dwell upon this Contemplation, That *there is no other name under Heaven*, but that of our Lord *Jesus*, whereby we can be saved, Acts iv. 12. And that *he is able to save them to the uttermost, who come unto God by him, seeing*
he

Directions for the Sick.

71

he ever liveth to make intercession for them; Heb. vii. 25. Nothing can more support a Man in his declining Estate, than to *look* with an active and vigorous *Faith*, unto *Jesus the Author and Finisher of it*; and to imprint upon the Mind, the mysterious Frame of our Redemption, and the Promises of God in Christ; and to remember, that *he is the very Paschal Lamb, which was offer'd for us, to take away our Sins; and by his Death hath destroy'd Death, and by rising to life again, hath restor'd to us everlasting Life.*

XIV.

THe *Belief* of a Christian will be directed and encourag'd by *Reading and Meditating* upon the Holy *Scriptures*, which were written, that we through *patience and comfort of them might have hope*, Rom. xv. 4. This therefore is an enjoyment, that must not by any means be omitted by him in his distress: for the *Bible* is the best *Companion*, and the best *Comforter* for the Sick; and is *profitable for doctrine, for reproof, for correction, for instruction in righteousness*, 2 Tim. iii. 16. And the Word of God is such a *Treasure*, as (by the efficacy of his *Spirit*) will supply all our spiritual wants. Particularly the Book of *Psalms* is such an admirable Entertainment for a sick Christian, that Sleep it self (when most wanted) cannot be more refreshing to

him ; and the conversing with them is enough to take away the Sense of his affliction, and to raise the Soul above the Anguish of the Body ; they are *perfect and pure* (as the Psalmist speaks) *converting the soul, rejoicing the heart, and enlightning the eyes ; they are sweeter than honey, and more desirable than the finest gold*, Psal. xix. 7, 8, 10.

XV.

THe Lord's *Supper* is esteemed by the Church, a necessary Comfort for Christians near their Departure ; and so in the *primitive* Ages it was carefully administer'd to the Sick : it seals to them the Remission of Sins, and supports them against the terrors of Death, and assures them of the Resurrection of their Bodies, and testifies their dying in the Peace, and *Communion* of the Church. Accordingly the sick Christian is to dispose himself for this blessed *Sacrament* in good time, and before his Disease hath brought him too low ; especially if he hath been negligent in frequenting it during the days of his Health. 'Tis a sad stupidity to put off this high duty, till the Death-bed reminds us of it ; and when we cannot go to the House of God, which is the fittest Place for it : and yet it is better that such as are capable of it, should begin with this *Sacrament* in the last Hour, than depart without ever receiving it. They are to be-
wail

wail their former neglecting it, and to give this Sin a peculiar place in their *Humiliations*: But there is hope, that God will accept of that *little* they then do, if it be their *best*. But this instruction of the *Church* is not to be forgotten; *That if a Christian, either by reason of extremity of Sickness, or for want of due warning to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood; yet if he truly repents of his Sins, and stedfastly believes that Christ hath suffered Death upon the Cross for him, and shed his Blood for his Redemption; earnestly remembring the Benefits he hath thereby, and giving him hearty thanks for them; he doth then eat and drink the Body and Blood of our Saviour Christ, profitably to the health of his Soul, although he doth not receive the Sacrament with his Mouth:* and consequently in such Cases he is not to be discouraged, and troubled in mind for the want of it.

XVI.

THe sick Person is to take an exact care, that he goes not out of the World with the load of *Injustice* upon his Soul: he is to be *just* in disposing of his Goods, not with indirect fondnesses, and partiality, but with as much *equality* as he can, towards such as he
is

is obliged to provide for ; and not *disinheriting* or excluding any of his Children upon slight provocations : and if he hath formerly made any rash *Vows*, or *Protestations* to this effect, he is to repent of them, and not to accomplish them. Again, he is to be *just* in giving order for the payment of all his *Debts* ; and in *restoring* without delay whatever he hath gain'd by Oppression, and whatever he hath wrongfully detained from any ; especially from *Orphans* and *Widows* : for *God is the helper of the Fatherless, and a Judge of the Widows*, Ps. x. 14. and lxviii. 5. and their tears will entail a *Curse* upon what is taken away from them, and all the Possessions that go along with it. This point of *Restitution* and *Satisfaction* for Injuries, is very tender, and ought to be pressed home upon the Consciences of Men ; for unless they make amends to all whom they have *wronged*, or *defrauded*, or *slander'd*, (so far as they have Ability to do it) they cannot expect Forgiveness from God for such offences ; and then let them think, what their Dome is likely to be : *If* (saith the honest Publican) *I have taken any thing from any Man, I restore him fourfold*, Luke xix. 8, 9. and this was the Day that *Salvation came to his House*. There may be some Difficulties in stating the measures and ways of *Restitution* ; and for the settling of Conscience in intricate Cases, it will be needful to consult a faithful *Guide*, and to follow his ad-

advice : but as for the general necessity of this Duty, it wants no Proof; and to this Purpose I shall use the Words of a most excellent Writer; *As long as thou keepest any thing of unjust Gain,* Whole Duty of Man. *'tis as it were an earnest-penny from the Devil, which gives him full Right to thy Soul.* It may be added, that such Restitution ought to be made immediately upon the first Conviction of the mind, if 'tis possible; and cannot safely be left to Heirs and Executors, who may defeat the good Resolutions of the Penitent.

XVII.

AS *Justice* is necessary to a dying Man, so likewise is *Charity*; whether it be consider'd in *giving*, or in *forgiving*. As to *giving* to the Poor, this is the Business of the Wealthy; 'tis indeed their *Debt* to that God, who hath given them all their plenty. If they leave *Children* behind them, they will not make them the poorer, for such *charitable* Distributions, as will engage *God's Blessing* to the rest which is put into their hands: and if they have no *Children*, none that have a *natural* Right to the Fruits of their Industry; (instead of *adopting* remote Heirs, and the mean ambition of *raising a Family* for two or three Generations) let them *raise Churches*, or *Hospitals*, or *Schools*, or the like *lasting Monuments of Charity*: and let this be done sincerely

cerely out of Love to God, and not out of vain Glory. 'Tis the Admonition of the *Church*, that *such as are of Ability, be earnestly mov'd to be liberal in Legacies to the Poor*; for though we allow no *Popish Merit* to *Alms*, and pretend not to *purchase* Heaven with them; yet we know, Heaven is promised to the *Charitable*: and surely when God hath bless'd Men with Riches, they cannot do less at their going out of the World, than to repay somewhat proportionably to him by way of Acknowledgment. *Charity* is always seasonable, but more necessary than ever, when 'tis the last Opportunity that Men can have; and this is *laying up in store for themselves a good Foundation against the time to come, that they may lay hold on eternal Life*, 1 Tim. vi. 19.

XVIII.

Charity is express'd in *forgiving* Injuries, as well as in *giving* Alms: and therefore the sick Person is exhorted by the Church, *to forgive from the bottom of his heart all persons that have offended him; and if he hath offended any, to ask them forgiveness*: And particularly let him remember, not to leave behind him in his *Will*, any marks of an unforgiving Temper, by laying a Brand upon any of his near *Relations*. Our *Saviour* upon the Cross *forgave* his murtherers, and *pray'd* for

for them; and so did the first *Martyr* of the Christian Church, expiring with this Prayer, *Lord, lay not this Sin to ther Charge*, Acts vii. 60. And after such great Examples, the Christian is oblig'd to die *in charity with all the World*, and to declare *Forgiveness* to all Men, even to the worst of his Enemies: and that others may exercise the same Grace towards him, he is to desire the Satisfaction of being *forgiven* by all those whom he hath any Quarrel or Enmity with; and then he may go in Peace to the Mansions of *Rest*.

XIX.

THere is no dying with a rational Peace, unless the Christian be sensible of having employ'd at least the Minutes of his Sickness with some Integrity, to prepare himself for this great Change, and to this end he is to undertake a strict *Examination* of himself, both concerning his past Life, and concerning the Performance of the particular Duties necessary in his present Circumstances. This is what our Church earnestly requires from every sick Christian: *That since after this Life there is an Account to be given to the righteous Judge, by whom all must be judged, without respect of Persons, he would examine himself, and his estate, both toward God and Man, so that accusing and condemning himself for his own Faults, he may find Mercy*
at

at our heavenly Father's hand, for Christ's sake, and not be accused and condemned in that fearful Judgment. Happy is he who can, upon such a Review, have a well grounded *Confidence toward God*; and can joyfully surrender his Soul to him, in the Words of our Redeemer, *Father, into thy hands I commend my Spirit*, Luk. xxiii. 4.

XX.

WHatever the Christian (upon a serious *Examination*) finds himself defective in, he ought immediately, with all Humility, and Fervency, to supplicate for the Pardon of; and with early Contrition, and penitential Tears, to lay open his Sins, and all the Aggravations of them, before Almighty God, that he may have a Title to his Mercy, and may attain to Peace of *Conscience*, which is the best *Cordial* upon the Bed of Sicknefs. *Repent* he must unfeignedly at this time; but God forbid, that this should be the Beginning of his *Repentance*: the Work is now to be finish'd, and not the Foundation to be laid; and what remains is to be dispatch'd without delay; for knowing not how long God will spare him, nor how long he shall have his *Faculties* clear, he ought to be very quick in making up his *Accounts*, and very diligent in the exercises of *Religion*. 'Tis an inexpressible madness, to run through many Years in an
im-

impenitent course, and to resist all the opportunities of Reconciliation to God; upon the presumption, that a *Death-bed Repentance* will save us at last. But if a customary Sinner be overtaken by the Warnings of Death, let him not grow *desperate*, because he hath been very *presumptuous*: let him redouble his Endeavours, and lament the unfruitfulness of the best Resolutions he can now make, and *cry mightily unto God*: and *who can tell*, but God may have Compassion upon him, *that he perish not*? The Mercy of God is *infinite*, and the Satisfaction of *Christ* is of *infinite Value*; and the *Holy Spirit* may blow invisibly where he pleaseth; and if he leads a Sinner to Repentance in his last Hour, and makes a real Change in his Heart, who can say, that the Work will fail of Success, and that *Grace* will not be triumphant over all the Weaknesses of *Nature*? I would by no means encourage the *trusting* to a *Death-bed Repentance*; but neither would I drive any to *Despair*, that have no other Refuge left: and since we have no reason to think it *impossible* (tho' 'tis extremely *difficult*) to repent sincerely in this Urgency, we have no ground to exclude dying Penitents from the Hopes of Mercy, tho' for want of time, and opportunity, they bring not forth the fruits of Repentance.

The Sick Penitent's Examination of himself.

LET the Christian put himself privately upon his Knees, and ask of his Soul the following Questions, and answer them distinctly: when he assents to an Article of Faith, he may say thus; This I stedfastly believe; Lord, preserve me in this Faith. When his Conscience accuses him, he may say thus; I confess my Guilt; and, O my God, wash it away, and be merciful to me a Sinner. When he doubts, and is in suspense, he may say thus; O God, enlighten me, and cleanse me from my secret Faults. When his Conscience acquits him, he may say thus; Lord, I bless thee, for keeping me from this Sin. And when none of these Answers will serve, he may easily frame such as shall be made proper to be used.

Of his Faith, and Hope.

1. **D**Ost thou believe, O my Soul, all the Articles of the *Christian* Faith, as contain'd in the *Antient Creeds*?

2. Dost thou love them, and rejoice in them, and embrace them with an obedient *Will*?

3. Dost thou believe that Almighty God is the Lord of life and death, and the disposer of all human events?

4. Dost thou acknowledge and submit to his *Providence*, in ordering this Sickness?

5. Dost thou believe him to be a Father to me, and to have corrected me for my good?

6. Dost thou believe that God the Father hath created me, and all the World?

7. Dost thou believe that God the Son hath redeemed me, and all Mankind?

8. Dost thou believe that God the Holy Ghost sanctifieth me, and all the elect People of God?

9. Dost thou believe that God hath ordained for me, and for all true Christians, Forgiveness of Sins, and a Resurrection from the grave, and a life of everlasting Glory?

10. Art thou thankful to God for these unspeakable blessings; and for instructing thee in this Faith?

11. Dost thou beg of God to keep, and strengthen thee in this Faith, that it may never fail thee, and especially not at the Hour of Death?

12. Dost thou trust in the Merits of Christ *Jesus*, and only in him, for Pardon, and Salvation.

13. Art thou never tempted to *despair*, upon the account of the number and heinousness of thy Sins?

14. Art thou not apt to *presume* too boldly upon the mercy of God, and hereupon to continue in Sin?

15. Is thy *Hope* a Principle of good works, and firmly grounded on God's *Promises*?

Of his Charity, and Justice.

1. **O** My Soul, art thou in charity with all the World?

2. Dost thou heartily forgive all such as have injur'd, or offended thee?

3. Dost thou desire God to forgive them?

4. Dost thou desire Forgiveness from such as I have offended?

5. Hath this Request been made to any of them?

6. Art thou willing to give *satisfaction* for all the Wrongs, and Injuries I have done?

7. Have I not detained Lands, and Goods, which belong rightly to other Men?

8. Do I detain nothing unjustly, that was given to the *Poor*, or to the *Church*?

9. Art thou willing to make *Restitution* without Fraud, or Delay, to all such as I have wrong'd, or over-reach'd?

10. Have I made a just, and charitable *Will*?

11. Have I express'd no Anger, or Peevishness in it ; nor disinherit any, whom I ought to leave my Possessions to ?

12. Have I taken care for the Payment of my Debts ?

13. Have I remembred the Poor in my *Will*, proportionably to the Plenty which God hath given me ?

Of his Sins against the first Table.

1. **H**AST thou not been wanting, O my Soul, in the Love and Reverence, and Fear of God ?

2. Hast thou not been negligent in his Worship, and in attending upon the publick Devotions ?

3. Hast thou not often omitted the Duty of *Daily Prayer* ?

4. Dost thou not want Attention, and wander much in Prayer ?

5. Have I not scandalously absented my self from the holy *Communion* ?

6. Have I never come profanely to the Lord's Supper, and without Preparation ?

7. Am I not *now* unfit to receive it, and cold in desiring it ?

8. Hast thou not feared Men more than God ; and rely'd upon Creatures, more than upon him ?

9. Hast thou not loved, desired, and delighted in other things, more than in God ?

10. Hast thou not been *impatient*, and *unreformed*, under God's Corrections?

11. Hast thou not been *unthankful* for his Mercies?

12. *Have I never openly blasphem'd the holy Name of God?*

13. Have I not tamely heard others blaspheme?

14. Have I not taken God's Name in vain, by common *Swearing* and *Cursing*?

15. Have I not spoken, or thought irreverently concerning God?

16. Have I not behav'd my self irreverently in his Worship?

17. Have I not been very guilty of Hypocrisy in his Service?

18. Have I not abus'd his sacred Word?

19. Have I not neglected the reading of the holy *Scriptures*?

20. *Have I not taken false or unlawful Oaths?*

21. Have I not broken such as I lawfully took?

22. Have I not been false to my religious *Vows*?

23. Have I not made a Practice of spending the *Lord's Day* idly, and wickedly?

24. Have I not scorn'd or mispent the *Festivals* or *Fasts* of the Church?

25. Have I not often abus'd the Gifts of God, and resisted the Motions of his *Spirit*?

Of his Sins against the second Table

1. **H**Ave I not, O my Soul, been very deficient in loving my Neighbours as myself?

2. Have I not tempted my Companions to sin?

3. Am I not guilty of having dishonour'd my *Parents*, or my *Governours*, Civil or Ecclesiastical?

4. Have I not *resisted*, or censured, and revil'd them?

5. Have I not been undutiful, and stubborn, and unfaithful to some of them?

6. *Have I not neglected the care of those under my charge, and given them a bad Example?*

7. *Have I not actually committed Murder?*

8. Have I not harbour'd Malice, and Revenge?

9. Have I not been angry without a Cause, and used reviling Words?

10. Have I not destroy'd, or endanger'd my own Health, by Drunkenness, Intemperance, and Gluttony?

11. *Have I not committed Adultery, or Fornication?*

12. Have I not many secret Uncleanesses, many lascivious Words, and Thoughts, and Actions to answer for?

13. Have I not delighted in wanton Discourses, and the Provocations of Lust, and Temptations to Uncleanneſs?

14. Have I not affected vain and immodest Apparel?

15. *Have I not been guilty of Stealing, or Robbery, or Sacrilege?*

16. Have I not heaped up unjust Gain, by cheating, or oppression, or extortion, or gaming?

17. Have I not run into Debt, without Hopes or Purposes of Payment?

18. Have I not been idle, and prodigal in my Calling?

19. Have I not been uncharitable to the poor, and distressed?

20. *Have I not sworn faſſly againſt my Neighbour, to the hurt of his Life, or Eſtate?*

21. Have I not ſlander'd, and defam'd him; and raiſed, or ſpread malicious Reports againſt him?

22. Have I not accuſtom'd my ſelf to Lying?

23. Have I not been afraid of witneſſing the Truth?

24. Have I ſpoken evil of no Man to his loſs, and with a deſign to do him miſchief?

25. Have I not encourag'd evil ſpeaking and whiſpering, and lying Stories?

26. Have I not coveted the Goods of my Neighbour?

27. Have I not been discontented with the Allotments of Providence?

28. *Have I not troubled my Neighbours with needless Law-suits, and been quarrelsome, and contentious amongst them?*

29. Have I not envied the Prosperity, and been pleased with the Misfortunes of other Men?

30. Have I not been ambitious, and proud; and vain-glorious?

31. Have I not been fond of the Poms and Vanities of the World?

32. Have I not been immoderate in my Recreations?

33. Have I not given my self up too greedily to the *World*; and been too solicitous about the Enjoyments of it.

Of his Repentance.

1. **O** My Soul, hast thou repented sincerely of all the Sins thou art conscious of?

2. Hast thou repented of thy former Neglects of Repentance and Humiliation?

3. Dost thou desire to feel greater Sorrow for thy Sins?

4. Art thou grieved that thou dost not feel more grief for them?

5. Dost thou desire to be enlighten'd by God, as to thy unknown and forgotten Sins; that they also may be particularly repented of?

6. Is there any special Sin that lies heavy upon thee?

7. Have I confessed it to a *Minister*, and humbly requested *Absolution*?

8. Hast thou diligently examined my estate, both toward God, and Man?

9. Art thou *now* making this Examination with care, and Compunction of Mind?

10. Art thou desirous to *judge* thy self, and to inflict Punishment upon me for all my Sins?

11. Dost thou sincerely resolve to live much better; if God should restore my Health.

12. Dost thou remember, and renew the Profession made unto God in my Baptism?

13. Dost thou lament the breaking of that Vow so often, and so grievously?

14. Dost thou stedfastly resolve (if God should grant me Recovery, or any longer Continuance here) to avoid all the means and Occasions of sinning; and all such Temptations as have formerly caused me to fall?

15. Is it thy unfeigned Purpose to be constant in the Service, and Worship of God; and in Works of Charity and Mercy?

16. Dost thou solemnly promise all this in the Presence of God, his Grace assisting me?

17. Art thou resolved, and ready to make *compensation* to my Power, for all the Injuries done to my Brethren; as thou hopest for Mercy at the hands of God?

18. Dost thou earnestly pray to God for his holy Spirit, to enable thee to perform all thy good Purposes?

A Form before, and after Examination.

Before it.

O My Soul, thou art now in the Presence of the great Judge of Heaven and Earth; before whose dreadful Tribunal thou must certainly appear at the Day of Judgment, to give a strict Account of all thy Actions, and of every idle Word, and of every evil Thought: and then my own Conscience will be my Accuser. Think, O my Soul, think if thou canst, what unimaginable Terrors will seize an impenitent Sinner; when the last Trump calls him out of his Grave, and the Devils begin to drag him to God's Judgment-seat. What would such a Wretch give, to purchase one such Opportunity of Repentance, as God now in great Mercy gives thee? If ever thou hopest to escape those Horrors, O my Soul, make thy Peace with God; and judge thy self here, lest thou be condemned hereafter. And may he that searcheth the Heart, and trieth the Reins, discover to me all the Evil, and Deceits of my own Heart, that I may confess, and bewail, and forsake them; and obtain Mercy through Jesus my Saviour. *Amen.*

After

After Examination.

O Lord God, I have now, by thy Assistance, considered my evil Ways: O thou who only knowest the Heart, and who only canst change it; create in me such a broken and contrite Heart, (which thou hast promised not to despise) and so deep a Sense of my own Sin and Misery; that my Repentance may bear some proportion to my Guilt. O my God, pardon all my Failings, and perfect that good Work thou hast begun in me, for the Merits of Jesus my Saviour. *Amen.*

N.B. The Lord's Prayer is always to conclude the sick Christian's private Devotions.

Morning

Morning Lessons for a Week.

1 Day, $\begin{cases} 1 \text{ Less.} \\ 2 \text{ Less.} \end{cases} \begin{cases} \text{Is. 40.} \\ \text{Job. 11.} \end{cases}$

2 Day, $\begin{cases} 1 \text{ Less.} \\ 2 \text{ Less.} \end{cases} \begin{cases} \text{Is. 38.} \\ \text{Mat. 25.} \end{cases}$

3 Day, $\begin{cases} 1 \text{ Less.} \\ 2 \text{ Less.} \end{cases} \begin{cases} \text{Job 14.} \\ \text{Luk. 16.} \end{cases}$

4 Day, $\begin{cases} 1 \text{ Less.} \\ 2 \text{ Less.} \end{cases} \begin{cases} \text{Job 19.} \\ \text{Job. 15.} \end{cases}$

5 Day, $\begin{cases} 1 \text{ Less.} \\ 2 \text{ Less.} \end{cases} \begin{cases} \text{Job. 2.} \\ \text{Jon. 2.} \end{cases}$

6 Day, $\begin{cases} 1 \text{ Less.} \\ 2 \text{ Less.} \end{cases} \begin{cases} \text{Hab. 3.} \\ \text{Job. 17.} \end{cases}$

7 Day, $\begin{cases} 1 \text{ Less.} \\ 2 \text{ Less.} \end{cases} \begin{cases} \text{Is. 26.} \\ \text{Luk. 12.} \end{cases}$

Evening

Evening Lessons for a Week.

1 Day, {¹ Less. } { *Lam.* 3.
 {² Less. } { *Cor.* 5.

2 Day, {¹ Less. } { *Job,* 7.
 {² Less. } { *Phil.* 3.

3 Day, {¹ Less. } { *Job,* 21.
 {² Less. } { *1 Thess.* c. 4.
 from v. 13.
 and c. 5.

4 Day, {¹ Less. } { *Job,* 33.
 {² Less. } { *Heb.* 12.

5 Day, {¹ Less. } { *Mal.* 3.
 {² Less. } { *Rom.* 8.

6 Day, {¹ Less. } { *Eccl.* 11.
 {² Less. } { *1 Pet.* 1.

7 Day, {¹ Less. } { *If.* 64.
 {² Less. } { *1 Cor.* 15.

T H E
G R E A T' D A N G E R
A N D
U N C E R T A I N T Y
O F A

Death-Bed Repentance,

As it was deliver'd in a

Funeral S E R M O N

Preach'd ~~twice~~ in the Parish-Church of *Chiswick*, in *Middlesex*.

Humble thy self before thou be sick; and in the time of Sins, shew Repentance, Eccl. xviii. 2.

When a wicked Man dies, his Expectation shall perish; and the Hope of unjust Men perisheth, Prov. xi. 7.

Published chiefly for the sake of the ordinary sort of Inhabitants of that Parish.

L O N D O N:

Printed by T H O. E D L I N, at the *Prince's Arms* opposite to *Exeter-Exchange* in the *Strand*. 1729.

43.

4. 6.

7/21.





THE
Great DANGER and UNCERTAINTY
OF A
Death-Bed Repentance,

As it was deliver'd in a

Funeral SERMON

Preach'd ~~by~~ in the

Parish-Church of *Chiswick*.

Hebr. iii. 7, 8. *Wherefore, as the Holy Ghost saith, To day if you will hear his voice, harden not your hearts, as in the provocation, in the day of temptation, in the Wilderness.*



THE things which accompany Salvation, and relate to the Happiness of a future State, are of that infinite Moment and Concern to every Man living, and the Time allotted by God for the Discharge
and

96 *The Great Danger and Uncertainty*

and Performance of them, so short and uncertain, that we ought to let slip no Opportunity for to admonish and put you in mind thereof. We cannot too earnestly press and persuade you thereunto on the one hand; neither on the other, can you be too diligent and serious in a matter of that vast Importance, whereon endless Bliss or Woe, eternal Happiness or Misery, do most assuredly depend.

This is that which we ought to make the main Business of our Lives, as soon as ever we arrive to the Years of Knowledge and Understanding, and are able to discern the difference between Good and Evil; for, set aside the Prospect of Happiness in *another* State, whereof we are but Candidates and Probationers in *this*, and the present Life would not be very desirable for its own sake; neither should we have any great Reason to be fond of it; for the many Troubles and Calamities we daily meet withal in the World, would embitter Life to that degree, as to make us disrelish all the Comforts and Enjoyments thereof. The Hopes therefore of a future Recompence of Reward, of *a more exceeding and eternal Weight of Glory*, is the greatest Anchor to support the Spirits of good Men, and able to bear up their Minds amidst all the Storms of an afflicted and calamitous Estate.

But

But alas! unless our hopes of Happiness are firmly settled and well grounded, they will most certainly deceive and disappoint us in the end; for 'tis only Repentance for the Sin past, and a Life of Holiness and new Obedience for time to come, that can give us good hope through Grace, 2 *Thess.* ii. 16. *And make us partakers of that glory which hereafter shall be revealed,* 1 *Pet.* v. 1.

They are such only, who truly believe, repent, and obey the Gospel, and spend some considerable Part of their Lives in so doing, that can have any solid hopes or comfortable Expectations of their future Safety and well being; whereas the confident hopes of bad Men and presuming Sinners, which *Job* calls *the Hope of the Hypocrite shall perish, and like a Spider's Web deceive those that shall trust to it,* *Job.* 8. 13.

But now to come more closely to the matter in hand: If we would have our Repentance to be Repentance unto Life, or such as will entitle us to the Pardon of our Sins, and Acceptance with God, we must take the Holy Ghost's Advice in the Text, *not to harden our Hearts,* nor stop our Ears against his Calls and Invitations to this Duty, but we must set about it presently, *to day, while it is called to day.* ver. 13. because to morrow 'tis possible may be *too late.* We must resolve to repent immediately, and without Delay, before we

G

have

98 *The Great Danger and Uncertainty*

have provok'd God too far, or tempted him to give us up, as he hath done many others, to a hardned and impenitent Estate; for 'tis possible a Man may outlive the Seasons of Grace, and sin away the acceptable Time and Day of Salvation; he may sink and plunge himself so far into that depth of Guilt and Wickedness, by adding one Sin and Provocation to another, as it will be scarce possible to recover himself out of the Snare of the Devil, or to free himself from the Gall of Bitterness and Bond of Iniquity, be sure not without a great deal of Trouble and Difficulty, nor till after a long time spent in deep Sorrow and Contrition, and in the painful Acts of Mortification and Self-Denial.

The Time past can never be recall'd, and time to come is very uncertain; the present Time is only ours, and what we can be most sure of; and therefore we should be careful not to let slip from us without improving it to the greatest ends and purposes of Religion, to the reconciling our selves to God, perfecting the Work of Repentance, and *giving all Diligence to make our Calling and Election sure.*

To which Purpose I shall apply this Advice which the *Holy Ghost* gives us in the Text, *To day if you will hear his voice, harden not your hearts, &c.*

The Words contain,

First,

First, An Exhortation to Belief, as appears by the Context, exprest here by hearing or harkning to the Voice of God.

Secondly, A dissuasion from Impenitency or hardning our Hearts through unbelief, both which are in the third place reinforc'd by the Authority of the Holy Ghost, whose Exhortation this is, *Wherefore, as the Holy Ghost saith, To day if you will hear his voice, harden not your hearts.*

From which Words I shall discourse unto you on the three following Particulars.

First, That Unbelief is one great Cause of Impenitency or hardness of Heart.

Secondly, That Impenitency or Hardness of Heart is a Sin very provoking of God, and admits of great Aggravations under the Gospel.

Thirdly, I shall endeavour to dissuade from this Sin, and reinforce the Exhortation of the *Holy Ghost*, by laying before you the great and absolute Necessity of Repentance, and improving the present Time in order thereunto.

First, Unbelief is one great Cause of Impenitency and Hardness of Heart. Infidelity hath been judg'd the Root of all Sin, especially in Christians; for did they really and heartily believe the great and important Truth of that Religion they make Profession of, wherein the Motives and Arguments to a good Life are so very strong and powerful, and the Threats and Dissuatives from Sin and Vice are

so convincing and amazing, 'tis scarce possible they should allow themselves in those vile and sinful Courses which are so rife among Christians, or give such small hopes of their Repentance, as many do.

Did they believe, in good earnest, there was a God, a God of that infinite Power and Purity, hating of all Sin, and threatening to punish it in the most severe and terrible manner, they would not dare to affront him, and fly in his Face with their horrid Oaths and Curses, Blasphemies and Imprecations, as frequently they do; they would not live *without God in the World*, nor cast off all Fear and Reverence to his holy Name and righteous Laws. Did they believe in Christ, as the Son of God and Saviour of the World, they would not, with the Jews, murder and *crucify him afresh*, by their oft repeated Sins and Impieties, nor *do despite to the Spirit of Grace*, by quenching his holy Motions, or resisting the Checks of their own Conscience. Did they believe a future Judgment and Life to come, they would stand in greater Awe thereof, and be afraid to provoke him, that will be their Judge, and call them to a strict Account, for all the Actions of their Lives past, for all the Neglects of his Grace, Contempt of his Mercy, and Defiance of his Judgment; they would not then increase their Accounts, nor swell them into such a frightful Mass of Guilt, as will make them one day stand

stand amaz'd at the Sight thereof. Did they believe there was a Heaven for the Reward of good Men, and a Hell for the Punishment of the Bad, they durst not make so light of either; but become more careful and solicitous to secure the Happiness of the one, and avoid the unspeakable Torments and Miseries of the other.

But *all Men have not Faith*, saith our Saviour, no, nor all Christians neither; they do not heartily believe what they profess, *for while they profess to know God, in their Works they deny him, being abominable, disobedient, and unto every good Work reprobate,* Tit. i. 16.

The Effect commonly points out the Cause, and the Action usually discovers the Principle from whence it flows; and if so, we may justly suspect the greatest Part of the Christian World, to be void of that Faith they make Profession of, and to believe as little of their Religion as they practise of it. Their Lives and Actions bespeak many of them to be rather Atheists than Christians, and downright Infidels than true Believers; for true Faith, or the through Belief of the Doctrine of Christ, would influence their Lives in another guise manner, than what is commonly observed in the World; it would make them live better, be more shy of Sin, and cautious of offending; if therefore Men would examine their Hearts and Souls, or search into the Root

102 *The Great Danger and Uncertainty*

and Bottom of their Actions, they would find a great deal of Infidelity or unbelief to lurk there, and that Christ among all his nominal Professors and Disciples hath but a small number of those that believe in him aright; or according to the Revelation which God hath given us of his Son, as long therefore as they have an evil Heart of Unbelief it will make them to depart from the living God, Heb. iii. 12.

Secondly, This Impenitency and hardness, which is occasioned by Unbelief, is very provoking to God, and admits of very great Aggravations under the Gospel, because thereby Men shut their Eyes against the clearest and most manifest Light, and harden their hearts against the most importunate Calls and Invitation to Repentance. *The former times of ignorance God winked at*, saith the Apostle, *Acts xvii. 30.* that is, God was willing to pass by and overlook in a great measure, the Ignorance and Impenitence of the heathen World in respect of what he doth now under the Gospel, *by which he commands all men every where to repent*; so that Repentance is become a more express Command, and strictly enjoin'd Duty, now than formerly; and therefore Impenitency is a Sin much more inexcusable and provoking in Christians than it was in heathens, considering what Means and Motives the Gospel affords to Repentance, what helps and assistances it doth offer towards their

Con-

of a Death-Bed Repentance. 103

Conversion and Amendment, which the World was never made acquainted with before.

God, who at sundry times and in divers manners, spake in times past unto the Fathers by the Prophets ; hath in these last days spoken to us by his Son, &c, Heb. i. 1, 2. Him hath he sent as a Physician to call and invite you to Repentance, and through him Forgiveness is preach'd and promis'd to all that in good earnest repent of their Sins, and endeavour to amend and live better for time to come. Acts v. 31, *Him hath God exalted with his right hand to be a Prince and a Saviour, for to give Repentance to Israel, and Forgiveness of Sins.*

Nay, the drawing us to Repentance, in order to our Forgiveness is the main Purpose and Design of the Gospel, and of all its Precepts and Commands, Threats and Promises. Now for any Man who believes the Gospel, and understands the end and design thereof, to stop his Ears against so many gracious Calls and Invitations, to harden his heart against so much Love and Goodness, to remain stupid and insensible under so many powerful Motives and Inducements as the Gospel affords him in order to his Repentance, must needs be a high Aggravation of his Guilt, and mighty Provocation to God. It provok'd him so far against the *Israelites, that he swore in his Wrath, they should never enter to his Rest,* Heb. iii. 11.

104 *The Great Danger and Uncertainty*

Impenitency therefore hath been always look'd upon as a very great and dangerous Sin, infomuch as some have thought it to be the *Sin against the Holy Ghost*, of which our Saviour saith, *it shall never be forgiven, either in this World, or in the World to come*, Matt. xii. 32. But however 'tis acknowledg'd by all to be equally fatal and dangerous to the Souls of Men; for no Sin shall be pardoned, unless it be thoroughly repented of, and the longer any Man continues in a sinful State, the less hopes he gives of his Repentance every Day than other, and consequently the further off from the hopes of Pardon.

To be sometimes overtaken with a Fault, or surpriz'd against our Wills by a Temptation, is the Frailty and Infirmary of human Nature, and may draw forth Pity in God as well as Man, but wilfully to run or fall into a Sin, and when we are once fallen, to lie and wallow in it, as Swine do in the Mire; when we have done amiss not to be sorry for it, but to laugh at good Counsel and Advice, or fly in the Face of those that shall admonish and reprove us for our Faults, this is that which aggravates a Crime, and adds mightily to the Guilt of it, whereby Sin becomes, as the Apostle doth express it, *exceeding or out of measure sinful*. This is that which provokes the Almighty, and stirs up his Anger and Displeasure against his Creatures; this makes him to whet his Sword, and bend his Bow,

Bow, and prepare in readiness the Instruments of Death. Had *Judas* repented thoroughly and in good earnest, we have reason to think his Condition had been less desperate; for the same most precious Blood of the crucified Jesus, was able to atone for *his* Guilt that betray'd him, as well as for *theirs*, that murder'd and put him to Death; but we read of the Repentance of the one, and not of the other; or if he repented, it was without hopes of Pardon and Purpose of Amendment, which therefore ended in Death.

Christ dy'd for all, but only the Impenitent; for no Sin in it self is too great for Pardon, if repented of and forsaken in time; but 'tis Impenitency which puts Venom into every Sin, and makes the Sting so deadly and mortal, and binds us over to everlasting Punishment, *for except ye repent, ye shall all perish*, saith our Saviour, *Luk. xiii. 3.* and again, *Repent and be converted, that your Sins may be blotted out*, saith St. Peter, *Acts iii. 19.*

Implying, that they that do not repent, shall certainly perish, and no hopes to have our Sins pardon'd and blotted out, unless we actually turn from them and forsake them in time. In a word, Repentance is all along in the Gospel, made the chief Condition of Forgiveness, without which no Sin can be remitted, no hopes of Salvation given to the Sinner, whether living or dying.

Third.

306 *The Great Danger and Uncertainty*

Thirdly, let me in the next place dissuade you from this great Sin of *Impenitency* and *Hardness of Heart*, and thereby reinforce the Exhortation of the Holy Ghost in the Text; by shewing you the great and absolute Necessity of a timely Repentance, or of redeeming the present Time to that Purpose; and my Request is, that every one that reads this, would apply it home to his own Soul and Conscience, and make a particular Application thereof for his own Use and Benefit, in as serious a manner, as if God himself should address to him by Name, as he did to *Job*, out of the *Whirlwind*, Job xxxviii. 1. or as Christ did to *Saul* upon his Journey to *Damascus*, Acts ix. 4. For the Exhortation is the Holy Ghost's, and therefore to be lookt upon as the Advice of God rather than Man.

First, now my Advice in Conjunction with that of the Holy Ghost's in the Text is this, That you would no longer stop your Ears, nor harden your hearts against the Calls of God, or Voice of his Ministers, when they exhort you to repent and turn from the Evil of your Ways, and to amend the Wickedness of your Lives; but that you would find some time to bethink your selves of your spiritual Estate in order to that which is eternal, and to secure the Interest of your immortal Souls, by making a timely Provision for them; which can be done no other way than by setting about the great and necessary Work of Repen-
tance

tance and good Living, which through Faith in the Merits of your blessed Redeemer, is the only thing that can secure the endless happiness of another World, when you leave this.

And be sure you endeavour it forthwith and out of hand, even *to day, while it is called to day*; do it in the time of your Health and Strength, while the most merciful God doth afford you time and space to repent and amend your Lives in, which you cannot hope to do, when Death begins to approach, Strength to fail, and Life it self is ready to expire.

'Tis my Duty to take all Occasions to remind you thereof, both *in Season and out of Season*, and therefore I was willing to lay hold of this, to stir you up to a serious and due regard of the great Interest of your Souls, before it be too late, and 'tis your Duty to *receive the Truth in the Love* thereof, and follow that Counsel and Advice which is intended for your good and will put you into a safe and happy Condition, both here and hereafter.

And let me add one thing farther, That Persons of all Ages and Degrees are concern'd in this Admonition, and 'tis their Interest to attend and become obedient thereunto.

Young People ought, as the Wise Man exhorts them, *to remember their Creator in the days of their youth*, Eccl. 12. 1. and to endeavour to be good betimes, because their Life is as uncertain as that of others; for more die *young* than live to be *old*, and being once arrived

108 *The Great Danger and Uncertainty*

rived to Years of Knowledge and Understanding, they have an account to give to God as well as older People, and consequently are capable of being happy or miserable for ever.

Elder People ought to set about the amending and reforming of their Lives in time of their health and Strength, while they may most conveniently do it, as being endu'd with Ripeness of Judgment and Understanding, and in some measure past the Follies and Vanities of Youth; 'tis time therefore for them to grow serious, and act like Men and Women, in Matters of religious as well as worldly Concerns.

Ancient People more especially ought to do this, before Sicknes or Death doth seize them, as having neglected it too long already, and therefore have less time do it in, than formerly they had. It concerns them then to be careful to lay hold of the present Opportunity while it is yet before them; for if you that are ancient and travelling apace to your Grave, will not grow serious and make Provision for Eternity, when, O when! will you do it; you are already arrived at the 11th Hour of the Day, have a care of deferring it to the 12th and last, when the dark Night of Death is ready to overtake you, whenas *no Man can work*.

Once more: To this Duty of a timely and undelay'd Repentance, the rich Man and Man of Honour is oblig'd as well as the poor and mean

mean Man; for as their Talents are more, so their Accounts will be greater than that of their Inferiours; and what through the Snares of the World and Temptations of Riches, they are in a great deal more Danger to perish and miscarry; whereupon the Salvation of rich and great Men seems by that of our Saviour to be abundance more hard and difficult than that of other Men, *Matt. xix. 23. Verily I say unto you, a rich man shall hardly enter into the kingdom of heaven.*

The Number of the *Saved* in general is like to be but few and small, *Matt. vii. 14.* and *chap. xxiv. 14.* but be sure, that of rich men will be the least and fewest of all others, because *not many mighty, not many noble are called*, 1 Cor. i. 26. and therefore it concerns them chiefly to watch and pray against those many great Temptations, which a rich and prosperous Estate is wont to expose and lay them open to, and to *work out their Salvation with Fear and Trembling*, because of the difficulty thereof, and to take time enough before hand, for that purpose.

Secondly, Repentance delay'd and put off *from the present time to the future*, is matter of great Hazard and Uncertainty, and 'tis mighty odd, if ever such a one doth repent at all.

A dying Bed proves commonly too late; and very improper for this great and necessary Duty. Times of Sicknes and Weaknes are usually

110 *The Great Danger and Uncertainty*

usually taken up with other guise Concerns, and attended with many inconvenient Circumstances, which render Repentance very difficult at such a time, and at the best but doubtful and uncertain.

Now the Difficulties of such a Repentance may arise, either, *First*, From the Violence or Malignity of the Disease, which possibly may be of that Nature as to seize the Head, stupify the Brain, and take away the Use of the Senses and Understanding, without which no Man is or can be capable of the *least Act* of Repentance, nor of doing any thing towards it; and in such a Case to repent is plainly impossible. But, 2. The Difficulties of this Duty arise most commonly from the Nature of ill Habits and bad Customs, which are not easily broken, or left off on a sudden, nor yet new ones immediately planted and produc'd in the room thereof; for all Habits are introduced by Acts, and therefore must be weaken'd by degrees, and worn out by their Contraries, for which reason it is necessary, that we accustom our selves to frequent Acts of Vertue, to wear out the Habits of Vice; but then this requires constant Use and Practice, and some considerable length of Time for that Purpose, both which are commonly wanting, to those that are sick and weak, and more especially when they are dying.

But to make the best of their Case, suppose they should be willing to set about the Duty
of

of a Death-bed Repentance. III

of repenting before they die, and may be judged able to do something towards it, something like it at such a time; yet no man living can be Judge of the Truth and Sincerity of such a Repentance, much less give the *sick Person* any great hopes of Comfort thereupon. I am sure we have no Warrant from God so to do, there is no Promise made to such late and dying Penitents. And to give them any Hopes of Pardon without a Promise to ground such Hopes upon, is not to comfort but flatter the Souls of Men, and deceive them to their utter Ruine and Disappointment in the end.

For to give wicked Men at their Death any Hopes of Heaven, is to give the *Childrens Bread to Dogs*, and prostitute the precious Promises of the Gospel to the Encouragement of Sin and Vice, which is wholly contrary to the Design thereof.

Moreover, we have a great deal more Reason to suspect than hope well of such Mens Repentance, because we often find a great deal of Deceitfulness and Hypocrisy in the most solemn Profession of Grief and Sorrow, in the most serious and repeated Promises of Amendment, that have been made by sick Persons, when under the Apprehensions of Death, and the Terrors of an awakned Conscience; for 'tis usual for such Penitents upon their Recovery, to forget all that ever they promised to Almighty God, and to grow rather worse than better. We meet with too many Instances daily

112 *The great Danger and Uncertainty*

ly for to confirm us in the Belief of this Truth, and I am sorry to think that there should be any among you of this Parish to make up the Number; some of whom I have visited in their Sickness, been Witnesses to their Vows and Promises solemnly made to God of new and better Obedience, who yet have *started aside like a broken Bow, and behaved themselves falsely in God's Covenant*, Psal. lxxviii. 37, 57.

Such I do earnestly desire, and in the name of God seriously charge *to remember from whence they are fallen*, to call to mind the many Vows and Promises made to God in the time of their Trouble and Distress, and to make Conscience of the Performance thereof, as considering that the *Bitterness of Death* is not yet past, and they know not how soon God may reduce them to the like or worse Circumstances, lay his Hand more heavy upon them, and fill their Souls with far greater Horror and Amazement in the remembrance of their *vile Hypocrisy, and abominable Dissimulation*: And how then can they hope, God should hear their Cries and accept their Vows, who have been already so false and treacherous to their Word and Promise; the *last Estate* of such Men and Women, 'tis to be feared, *will be worse than their first*, Luk. xi. 26.

Thirdly, Consider further, you that are apt to put off the Thoughts of Death, and of Repentance with it, if you cannot endure the serious Thoughts of dying now, how will you be
be

be able to bear up under the near Approaches and feeling Apprehensions thereof, when Death shall overtake and seize you in good earnest, and there shall be no Hopes to escape or avoid it, what, Oh! what will you then do?

The Apprehensions of Death to a sick Man are very awful and terrible, but much more so to one that finds himself unprovided for it, to one that is unfit to give up his Accounts to God, or appear with Comfort before his great and dreadful Tribunal.

If the great and necessary Duties of Repentance and Amendment, Mortification and Self-Denial, be judged so hard and troublesome to you now, do you think the Trouble and Difficulties thereof will wear off and grow less by your Delays, or shall you be better able to master or overcome them, when you shall want both Time and Strength to go through with them.

He that thinks seriously of Death and a future Judgment to ensue thereupon, methinks cannot be so much forsaken of his own Sense and Reason, as not to judge it necessary to make the best and most timely Preparation for them that he can, and to use all the Helps and Assistances of Religion for that end and purpose.

For God's sake, Sirs, consider of these things in time, and bethink your selves in good earnest before the *evil Days come, and the Years draw*

114 *The Great Danger and Uncertainty*
draw nigh, wherein you shall say, I have no
pleasure in them, Eccl. xii. 1. and let the Ad-
vice of the Holy Ghost in the Text prevail with
you, though mine cannot. *To day, if you*
will hear his Voice, harden not your Hearts.

Remember your immortal Souls are in danger every Hour, every Moment that you live in any known wilful Sin, and refuse to repent of it: Life is short, frail, and uncertain, Eternity is at hand, and hastens upon you apace; Heaven and Hell are at the end of your Lives, and stand ready to receive you according as you have fitted and prepared yourselves either for the one or for the other; those Spirits which you carry in your Bosoms must live for ever; *for ever*, I say, in perpetual Bliss or endless Woe, and we have all but a little time before us to secure our eternal State in, therefore be sure to find Time to endeavour to set about it; whatever you neglect, do not neglect the things that belong to your everlasting Peace; let not the Cares, the Business, and the Troubles of the World, much less the vain and foolish Pleasures and Pastimes thereof misemploy your time, and take you off from this *one thing needful* and most necessary.

You that are *Poor* and *Mean* in the World ought to do this; you ought to find some time to make Provision for your Souls as well as for your Bodies, and to labour as diligently for the *Bread of Life*, as for the *Meat that*
perishes;

perishes; for according to the Apostle, *Meat is for the Belly, and the Belly for Meat, but God will destroy both it and them*; whereas the Bread of Life which comes *down from Heaven*, is able to nourish your Souls unto eternal Life, so as never to hunger or thirst more. Alas! what signifies it for you to drudge and toil, and take pains to maintain your Bodies, and in the end to loose your Souls, for want of setting apart some time, and bestowing some care upon them.

But especially you that are above the *Wants* and *Necessities* of the World, and have so much Time and Leisure lying on your Hands, that you complain thereof, and know not well how to get rid of it, or pass it away, except it be by *Drinking* or *Gaming*, by going to *Plays*, and running into bad *Company* to divert your selves; such as you, be sure, will be *inexcusable* before God, if instead of laying hold of the present Opportunity, to make ready your Accounts against the *Judgment of the great Day*, you shall swell and increase them, by a Life of Sloth and Vanity, Luxury and Profaneness.

To such as you therefore, I address myself, not as the *rich* and great ones of the World, for as such commonly you are apt to *despise our Counsel*, and think your selves *above Reproof*; but as frail, dying, mortal Men; who must shortly die as well as others; have your Dust mingled with that of the meanest, and

116 *The Great Danger and Uncertainty*

all your Pride and Greatness, Niceness and Delicacy converted into Stench and Rottenness, and the Dishonours of the Grave; and moreover as having many more Talents to be accountable for, than your poor and indigent Neighbours.

Is not the Day of your Death as certain as that of your Birth or present Life; and tho' you are loth to think of dying, and willing to put off the evil Day far from you as a melancholy Prospect and unwelcome Entertainment; as a Subject that is apt to damp your Birth, and unsuitable to your brisk and gay Humours: Yet consider the putting off the Thoughts of Death, will not prevent its Approach, or make it less terrible when it comes; nay, quite otherwise, it will make the Surprise thereof more dreadful and amazing, and render you so much the more unfit to grapple, and encounter with the *King of Terrors*, Ecclesiasticus xli. 1. *O Death, how bitter is the Remembrance of thee to a Man that lives at rest in his Possessions, unto the Man that hath nothing to vex him, and that hath Prosperity in all things; yea, unto him that is yet able to receive Meat.* The more unwilling you have been to think of, and prepare for Death now, the more astonishing will the Approach of it be then, and fill you with dreadful Agonies and Convulsions of Soul beyond what I am able to express, or 'tis possible for you to conceive at present.

Some-

Sometimes the Despondencies and Misgivings of heart, which have seiz'd good Men at their death, have been very great and apt to fill them with Fears and Apprehensions: O how frightful and intolerable then must those Horrors and Confusions be, which the Consciences of wicked Men usually feel at the Approach of Death: *Conscience*, I say, when thoroughly rous'd and awaken'd in the Sense of their former Guilt and approaching Punishment; the Anguish thereof in some Men and Women hath been so great that they have thought themselves in *Hell* already, and that their Condition could not well be worse in the very *Place of Torments*.

Therefore, Sirs, think often, think seriously of these things before hand; call to mind your latter End, and prepare for it in *good* earnest before it comes, and that may be one way to prevent the *bitterness* of Death, and take away the Sting of it.

For without a timely Repentance, and Preparation for it, 'tis not a saying, *God be merciful to me a Sinner*, Luke xiii. 25. or *Lord, Lord, open unto us*, Matt. vii. 21. that will gain us admittance into the Kingdom of Heaven. 'Tis not a little outward Grief, or forced Sorrow that can supply the want of Repentance, or be accepted by God in the stead thereof: No, no, to *Repent*, is to be so heartily troubled and sorry for your Sins, as to grow out of Love with them, and to resolve immediately

118 *The Great Danger and Uncertainty*

diately to *leave* and *forsake* them. To *Repent*, is to *amend* and *reform* whatever you see amiss in your selves; 'tis to become wiser and better for the future, and to lead your Lives according to the Directions of the Gospel, and Precepts of your most holy Religion: And he that doth not endeavour to do this in good earnest, knows not what true Repentance means; he is a Stranger to the Grace of God, and is not arrived to the Condition of Life, or Terms of Salvation, and consequently not in a Capacity of being sav'd.

Now we cannot but think, (and therefore ought to let you know as much) that it will be too late to do this, when you are sick and dying: you will want time and Opportunity for it, when Life is drawing to an End, and Death with all his Terrors and Affrightments is hastning toward you. O then, what would you give for a little of that Health and strength which you have formerly mispent in Sin and Folly, in gratifying the Lusts of the Flesh, in complying with the Pride and Vanity of the World, and running your selves into the Snares and Temptations of the Devil; what would you not do to gain a little more of that time and leisure to go through with your Repentance and Preparations for Eternity, which you have wretchedly abus'd and thrown away upon your Excesses and Debaucheries, upon your Lusts and Pleasures, in a vain, sinful, and unprofitable manner; *what Fruit* will you then have
of

of those things, whereof you will be asham'd?
For the end of those things is Death, Rom.
vi. 21.

6. Then you will see, that the least Hour of your mispent Time will be worth more than a whole Age of Folly and Vanity; you will wish then (whatever you may think of it now) that the greater Portions of your Life had been spent in the Closet at your private Prayers, or at Church in the publick Worship and Service of God, or in seeking and finding out opportunities of doing Good, rather than in dressing and going fine, in Gaming and Playing, in idle and impertinent Visits, in censorious and unprofitable Conversation, which ingrosses so much of the Time of our People of Quality, both Men and Women, many of whom are mightily guilty this Way, and are observ'd to spend their time the vainest of all others: Nay, some among them that are pleased to take up a Shew and Profession of Religion, give us too much reason to fear, 'tis rather for Custom and Fashion sake, than out of Conscience, because so very few are known to become any whit the better or more serious on that account: And for my part, I do not see how 'tis possible to reconcile the Strictness of Religion and a holy Life (to which the greatest stand oblig'd as well as the meanest) with those undue Liberties, which our People of Quality do commonly take in many things, and particularly in the Instances before mention'd.

128 *The Great Danger and Uncertainty*

O my God! what account will they be able to give another Day; when all those Helps and Advantages, both of *Time* and *Leisure*, *Riches* and *Honour*, *Interest* and *Authority*, wherewith they might do a great deal of good to themselves and others, and become exemplary to their Inferiours, shall yet be abus'd and misemploy'd in the worst manner that can be, and to become matter of publick Scandal and Offence.

Is this to answer the end of their coming into the World, or the way to prepare themselves for a happy *Exit* or Departure out of it? Is this to live like *Christians*, or to spend their time like those that must be accountable to God for it?

But Death, when it comes, will open their Eyes, though they shut them now, and convince them of their Error and Mistake, though we cannot: But then it may be too late, and out of their Power to retrieve or amend it. Remember you can never be too fit to die, nor too careful and sollicitous in preparing yourselves for it; because it is a thing that can be done but once, and Eternity depends upon the Well-doing of it.

He then that shall defer his Preparations for Eternity, till he comes to be sick unto Death, and ready to go out of the World, hoping that may be time enough for it, will find himself very unfit for so great a Work, and mightily deceiv'd and disappointed of his Hope.
For

For Experience tells us, whatever is done in haste, is commonly done by Halves, and hurry'd up in a flight and imperfect Manner; many things are wont to be forgotten and overlookt at such a time; and therefore the Errors and Mistakes, the Omissions and Oversights of a Repentance huddled up in haste when we come to die, must needs be many and great; the least whereof may prove fatal and undo us for ever.

'Tis Wisdom therefore to set about it now, while Time and Opportunity are before you; while God offers you his Grace, and stretches forth the arms of his Mercy to welcome and embrace you, as the Father did the *Prodigal Son* upon his Repentance and Return.

Do it to day, *while it is called to day*, for you know not what a day may bring forth, Prov. xxvii. 1. or what Danger you may run to all Eternity by the least Delay: A Day, an Hour, nay a few Moments, may pass you out of this Life into the *Regions of the Shadow of Death*, and land you upon the Confines of the other World, and make your Condition desperate, and for ever hopeless.

Seet. To this Duty of the Text be ye further perswaded from this Spectacle of Mortality, now before you, *viz.* That of a strong and lusty young Man, cut off in the midst of his Days, who, before he was seiz'd with his Distemper, was as likely to live as any of you all.

Seet.

[22] *The Great Danger and Uncertainty*

Señ. As to the Life and Conversation of the Deceased, 'tis too well known already, and therefore I shall not meddle with it; but with respect to what was most remarkable in his Sickneſs, I think my ſelf obliged to take notice of, and adviſe theſe two things.

First, That you would repent of and avoid thoſe Sins, which in his Sickneſs he publicly own'd himſelf guilty of, and profeſs'd to be ſorry for; and what they were, I ſuppoſe is well known to many here, ſpecially to ſuch as were his uſual Companions and Aſſociates.

And therefore to ſuch as you, I ſhall more particularly apply my ſelf in this Diſcourſe, for whoſe ſakes it was chiefly deſign'd at firſt.

Many great Sins and wilful Neglects with reſpect to God and Religion, he openly lamented and bewailed, during his long and tedious Sickneſs, which yet ſeveral others among you are taken notice to be guilty of, as well as he, and therefore you have as much reaſon to repent of them, as he had, and if you do it not now, you may do it hereafter with leſs Hopes and to leſs Purpoſe.

Remember thoſe Sins, that troubled him when ſick and dying, ought to trouble you that are now alive, and in Health; thoſe Neglects of Religion and Omiſſions of Duty, which ſat ſo heavy upon his Soul, may ſit heavy on yours, and will do ſo too, when once God comes to ſet thoſe things home upon your Spirits, and to awaken your Conſciences by Sickneſs,

ness, Death, or any other remarkable Affliction.

How light soever you may make of Sin now, the weight of it will be intolerable then, and without timely Repentance and Amendment, sink you down to the bottomless Pit of destruction.

The Remembrance of a wicked and ill spent Life, will fill you with Horror and Amazement, when God shall come to write *bitter things* against you, and make you to *possess your former Iniquities*.

The *Spirit of a Man may bear his Infirmities*, but a wounded Spirit who can bear? *Prov.* 'Tis impossible we may be enabled upon several accounts, to bear up under the one, whereas nothing will be able to support us under the other: But alas! when the *Spirit* shall be wounded with Guilt, and the Body at the same time weak and languishing with Pains and Sicknes, how will it be possible then to bear up under both? When God at such a time shall frown and look angry, threaten and hide his Face, *who then can abide*, who will be able to speak Peace; this can be no other than the Gate of Hell, and the Beginning of its Torments.

Let the Deceased be a Warning and Example to you. God was pleased to punish him by a long and lingring Sicknes, by a faint, restless, and uneasy Distemper; none of us can tell what he suffer'd and endur'd all that while,
but

124 *The Great Danger and Uncertainty*

but then at the same time his Soul was fill'd with Grief and Trouble, with Sorrow and Remorse in the Remembrance of his Sins past, (and better so than otherwise, better be troubled for Sin, than go out of the World stupid and hardned without any Sense thereof) and after all cut off in the midst of his days, by a severe, yet righteous Dispensation of the divine Providence, and how far God hath *accepted his Sighs and Tears*, we do not know, for secret things belong to God, therefore to God we must leave him; our Business is not to judge peremptorily concerning the *Dead*, but to warn and caution the *Living*.

Remember therefore there is none of you all, how brisk and gay soever you may be in your Humours, how confident and secure at present in your Sins, how stubborn and hardned against Reproof, but Sicknes and Death will be able to tame and humble you, to pull down the Pride and Confidence of your Spirits, and fill you with Anguish and Bitterness of Soul in the Thoughts of what you have deserv'd, and therefore may justly expect and fear.

Secondly, Do not delay your Repentance to Sicknes or Death, as he did, because that is as you have heard, the most unseasonable and inconvenient time to set about in. The Deceased found it so, and did in effect acknowledge as much, when he wish'd he might live his Life over again, that he might spend and imploy it better.

Now

Now what God hath deny'd him, he hath in a great measure granted you; all of you at present are well in Health, and alive before God this Day, but how long you may continue so, none can tell. You know not how soon God may lay his Hand upon you by Death or Sicknes, and cut off the Thread of your Lives unexpectedly to what you now hope for; and if your Repentance is not begun before that time, I fear you will be very unfit to set about it then.

Alas, if Repentance is necessary when we are sick or dying, then it is necessary now, 'tis necessary every Hour and Moment of our Lives; because we are dying daily, and we know not how soon the fatal Stroke may be given, we are daily hastning to the Grave, and we know not how soon our Feet may *stumbly on the dark Mountains*, and if 'tis necessary to repent before we die, then it is the wisest Course we can take to set about it in time, while God doth continue to us Life and Health, which is the fittest Opportunity for its Performance, and if once lost or suffer'd to slip from us, may never return more, we may never meet with the like again, and then it will be in vain to recal mispent time, or wish we might live our Lives over again, for time past can never be recall'd, the loss of it will be irrecoverable; all that we can do then, is to bewail that which we can never repair, and to lament our Folly when 'twill be too late to grow wiser by it.

If

If you will not learn and take warning by the Example of the Deceas'd, you know not how soon God may make you a Warning and Example to others, reduce you into as bad or worse Circumstances than he was in, and be forc'd to acknowledge the Justice of God in all that befall you as he did.

You have often seen and heard, how the Judgments of God have overtaken, both afar off and nearer hand, many bold and daring Offenders, Sinners every whit as confident and presuming as any of you now present, and made them Examples of his just Anger and Displeasure against Sin; and why then should you think to escape more than they? Tho' you are not punish'd yet, doth it therefore follow you *never* shall? Is not the same great and holy God able to punish you, as he hath done them and many others; and hath he not threatned to do it too? Why then should you think yourselves more safe and secure from Danger than they were, as long as you take so little Care to prevent and avoid it.

Go too therefore, *ye hardened and impenitent Wretches*, ye mockers and deriders of all that is good and serious, ye that are apt to tempt and encourage one another in an evil way; take heed you do not provoke God to make you the next Instance of his fierce Anger and Indignation; take heed you do not draw down the Wrath and Vengeance of Heaven upon your Heads, and that sooner than now
you

you think for. For Truth it self hath told us, *that great plagues remain for the ungodly*, Psal. xxxii. 10. *That to God the Lord belong the issues of death; but God will wound the head of his Enemies, and the hairy scalp of such a one as goes on still in his wickedness*, Psal. lxxviii. 20, 21. *When they shall say peace and safety, then sudden destruction shall come upon them, as travail upon a woman with child, and they shall not escape*, 1 Thess. v. 3. But he that being often reprov'd doth harden his neck, shall suddenly be destroy'd, and that without remedy, Prov. xxix. 1.

After all this, can ye imagine, that the Patience of God, which hitherto hath been so forbearing and long-suffering, will always wait in vain, and suffer his Goodness to be continually affronted and despised by the vilest of his Creatures? No Reason to think that Obstinacy and Impenitency shall always go unpunish'd; for you have but *your* time, and others have had *theirs* before you, who now reap the fruit of their Folly, and find to their Grief and Sorrow, what an *evil and bitter thing it is, for to sin against God*.

Or suppose Punishment should be delay'd and no remarkable Judgment should overtake you in this Life; but you die in as stupid and secure a manner, as now you live; yet the less you are punish'd here, the more reason you have to fear that God doth but reserve you for greater Punishment and Vengeance hereafter. For *the Lord knows how to deliver the godly out of tem-*

128 *The great Danger and Uncertainty*

temptation, but to reserve the wicked to the day of judgment to be punish'd, 2 Pet. ii. 9. The Lord hath made all things for himself, yea even the wicked for the day of evil, Prov. xvi. 4. And again, the wicked is reserv'd to the day of destruction; they shall be brought forth to the day of Wrath, Job. xxi. 30.

Therefore, Sirs, think often of these things, and weigh them well in your minds, for as *Moses* told the *Israelites*, it is for your Life, for the Life of your precious and immortal Souls, which are in danger to be lost, and the loss so great as can never be recompenced by a whole life of Sin and pleasure, much less by those pleasures that last but for a moment, and die away in the enjoyment of them. I shall conclude all with those remarkable words of the son of *Sirach*, to this purpose.

Follow not thine own mind, and thy Strength to walk in the ways of thy Heart.

Say not, who shall controul me for my works? for the Lord will surely revenge thy Pride.

Say not his mercy is great, he will be pacifyd for the Multitude of my Sins, for Mercy and Wrath come from him, and his Indignation resteth on Sinners.

Make no tarrying to turn unto the Lord, and put not off from day to day; for suddenly shall the wrath of the Lord come forth, and in thy Security thou shalt be destroy'd, and perish in the day of Vengeance, Eccl. v. 2, 3, 6, 7.

Consider this all ye that forget God, lest he tear you in pieces, and there be none to deliver, Ps. l. 22.

T H E



THE
C O P Y
O F T W O
L E T T E R S,

Written by

Mr. ELLESBY, Minister of *Chiswick*;

And sent to

Mr. LOWEN, after his Commitment to
Newgate;

FOR THE
Murder of Mr. LLOYD,

Inhabitant of the same Town.

Who was Executed, *October 25. 1706*, on
Turnham-Green in the Parish of *Chiswick*;
Middlesex, in Sight of his own House, in
which he committed the Murder, and there
hang'd in Irons for a Terror and Example to
all that beheld him.

L O N D O N:

Printed by THO. EDLIN, at the *Prince's Arms*
opposite to *Exeter-Exchange* in the *Strand*. 1729.

43.
4. 6.
720.





THE
First LETTER.

S I R,



Am very much concern'd for your great Misfortune, but much more so for the sad and tragical Cause of it. I will not insist on the Circumstances of that barbarous Murder you have lately committed, which yet admits of all the Aggravations that a Crime of this Nature can well be capable of. But the Design of this Lettter is to remind you of the Greatness and Heinousness of the Fact, and advise you to take care of your Soul, which is the only thing now left you to do.

I hope by this time your Passions are grown cool, and your Resentments moderated, and that you have seriously reflected on what you have done, and are better disposed to hearken to good Counsel and Advice. And if so, I do most earnestly beg of you, as you hope for Mercy from God in the other World, to repent of, and be truly humbled for this foul Fact and bloody Crime: Confess it to God with all the base and horrid Circumstances wherewith it was perpetrated; be sorrow from the very bottom of your Heart and Soul, and cry mightily to God for Mercy and Pardon. For, consider, Sir, the Fact you have committed, is of so deep a Stain, and purple a Dye, as nothing can expiate and wash it away, but only the Blood of Christ, and the Tears of a most profound Sorrow and Repentance.

Remember, Sir, neither your Crime, nor the Circumstances thereof are of a common or ordinary Nature; it was not done in the Heat of Passion, nor upon a previous Quarrel, but deliberately and in cold Blood, under the Disguise of Friendship and Hospitality, as if it had been premeditated and design'd some time, nay some Years before, if Report may be believed. But whether it be so or no, I will not affirm, your own Conscience can tell best. But God knows it was foul and black enough in

its own Nature, without any such previous Intention; and set off with such inhuman Circumstances. as but few Murders (I believe) in this Nation, have been attended with.

Therefore, Sir, let not your Repentance be slight and formal, merely for Decencies sake, or to take off from the Censure of the World; but let it be proportioned in some measure to the Heinousness of your Guilt: Bewail it, if possible, with Tears of Blood, acknowledge it with the deepest Sorrow and Contrition, as long as you shall live; which I judge will not be very long, except the Clemency of the Government, hearing of your more than ordinary Repentance, should, out of compassion to your poor Soul, reprieve you for some Time, to make your Preparations for Death more solemn and devout.

And though I dare not upon so short and late Repentance, be too forward in raising your Hopes and Confidence of Pardon, for so flagitious a Crime as this is, and so ill-spent a Life, as 'tis reported, your's has been; yet I would by no means drive you to utter Despair.

The best and indeed only thing you can do in your unfortunate Circumstances is this, that you be afflicted, weep and mourn; that you lament and bewail your Sins with great

Sorrow and Remorse; (and the greater your Sorrow is, the more Hopes you will have) that you apply your self to God for Pardon and Forgiveness, in and through the Blood of Christ, which is able to cleanse from all Sin; that you acknowledge God's Justice in the Punishment you have brought upon your self, and earnestly beg of him to accept the Punishment of your Body for the Sin of your Soul: And particularly I advise you, by all means, to send to Mrs. *L*-- whom you have so much wronged and injur'd, by depriving her of an excellent good Husband, who was the greatest Comfort she had in this World; send I say unto her, and with all Humility beg and intreat her Pardon, which is the only Satisfaction you can now make her, and that little enough.

To these pious ends and purposes, I would entreat you to send for some good judicious Divine, or Christian Friend; beg their spiritual Advice, what you ought to do in your present Condition, and be sure to follow it: Desire them to instruct and set you right, in such things as possibly you may be ignorant of, or mistaken in; for you cannot be too cautious or circumspect in managing your last Stake, on which Eternity depends; we can die but once, and have therefore need to take all possible Care to do it safe and well. And if you endeavour to do all this in a hearty and
fin-

sincere manner, who knows what Mercy God may have in store for you, as well as for other great but penitent Offenders.

Therefore, 'tis better, and much safer, to repent and cry for Pardon, than continue harden'd and obstinate in this or any other kind of Sin you may formerly have been guilty of; for if you do so, I cannot give you the least ground of Comfort, or Hope of Mercy, which is promis'd to those only who believe and repent, confess and forsake their Sins. Obstina-cy and Impenitency in sinning being the most fatal Signs of being reprobate and abandoned of God.

Pray, Sir, for God's sake, and for your Soul's sake, think seriously of these things before it is too late: Remember you have but a little Time to do all this in, and therefore make up the Want of Time by the Zeal and Fervency of your Endeavours.

God in Mercy open your Eyes, awaken your Conscience, and by a well-grounded Hope and lively Faith in the Blood of Christ, and by a deep Remorse, and hearty Repen-tance for this and all your former Sins, grant you a safe, (though ignominious) Passage out of this World; that when Justice is passed upon you here, you may find Mercy in the

Day of the Lord; which is the hearty Prayer
of him, who is

Your Condoling, but well-wishing Friend,

To serve you in all Christian Offices,

Chiswick,
Sept. 25. 1706.

J. E.

T H E

Second Letter.

SIR,

HEaring my former Letter was so well
receiv'd by you, and did, I hope, be-
get in you some Sense of your great Sin and
Danger, which is one considerable Step to,
and Degree of Repentance; I am encourag'd
thereby to back my former Endeavours with
a second Letter, that I may confirm you in
these good and hopeful Beginnings; which
I beseech you not to suffer to languish and de-
cay, but keep up the Heat and Fervour there-
of

of by constant Prayer, serious Meditation, frequent Thoughts of Eternity, and a devout and uninterrupted Preparation for your near approaching End.

Remember your Glas is almost run, and your Race at an End, and you have but a little Time to finish it in. Oh! Lose no time, but quicken your Pace, and redouble your Care and Diligence, and make use of all the Helps and Assistances you can get to that purpose. What you do must be done now or never; and therefore take the Wise Man's Advice, *Eccles. ix. 10. Whatsoever thy Hand findeth to do, do it with all thy Might; for there is no Work, nor Device, nor Knowledge, nor Wisdom, in the Grave where thou goest.*

Give me leave then to remind you of what I have formerly more at large written unto you in my former: Let nothing take up your Thoughts so much as the Salvation of your Soul, which now lies at stake; and in what way, and by what means, it may be best and most safely done; and that is by washing away your Sins thro' a devout and lively Faith in the Blood of Christ, and the Tears of a hearty Sorrow and undissembled Repentance. Now our Repentance cannot be sincere, unless we add the Confession of our Guilt to our Sorrow for it.

Now,

Now, Sir, there are some things of moment, which it concerns you to discharge your Conscience of, and satisfy the World in before you die.

'Tis confidently reported, that Mr. *Lloyd* is not the first or only Man you have killed, but that you have been guilty of the like Crimes formerly in your own Country; and likewise that you have a Wife and Children there. Sir, I am not forward to believe publick Reports, when there are no other Grounds for them, but only bare Suspicion and uncharitable Surmises; especially when they visibly tend to a Man's considerable Injury and Prejudice: For Christian Charity obliges us to believe the best of every Man, 'till we know, or by just and evident Proof, are convinced of the contrary.

I will not charge you with these, but publick Fame doth; and therefore I judge it necessary to the making your Repentance more hearty and sincere, that you unburthen your Conscience as to these things before you die; that you may give some Ease to your Mind, and Satisfaction to the World; otherwise I cannot see how you can have any Peace or Quiet in your Conscience, if you wilfully prevaricate about these Matters.

There-

Therefore, Sir, whatever becomes of your Credit and Reputation, which will do you but little Service for the Time you have to live, take care of your Soul; and as *Joshua* advised *Achan*, to glorify God by a free and ingenuous Confession, which you will not refuse to do, if you are a true and sincere Penitent.

Oh, Sir, as you value the Favour of God, and the Salvation of your Soul, have a care you do not die with an Untruth or Falshood in your Mouth, with Malice or Rancor in your Heart, neither pretend any Provocation that might be given you to commit this execrable Fact; which yet you are unwilling to speak out, as being ill-grounded and easily refuted.

As for Mr. *Lloyd's* having married your Wife in your Absence, which you have insisted on as one great Provocation to dispatch him (whom you sometimes call'd your Right-hand Friend) in so barbarous a manner; 'tis one of the most silly, as well as spiteful Scandals, that Malice it self could possibly hatch or contrive; there being no manner of Reason for it in the World.

But I have heard that this Piece of Jealousie was first put into your Head by a *Lutheran* Mini-

Minister of your Acquaintance, whether he did so or not, he himself knows best; but if he did, it was a very ill Office for a Clergyman to be employ'd in: And how he can answer it to God and his own Conscience, I cannot see; considering of what fatal Consequence this Suspicion has been, and how tragically it hath ended.

All that knew Mr. *Lloyd* give him the Character of a very honest, good Man; of a peaceable and quiet Behaviour; one that express'd a great Sense of Religion both in publick and private, and whom I never heard charg'd with any of the notorious Vices and Extravagances of the Age. And therefore it must be no less than infernal Spite and Malice, that shall go about to defame him now he is dead: This is to add one Murder to another, *viz.* that of taking away his good Name to that of taking away his Life.

I hope, Sir, you do not believe these ill-natur'd Reports your self; much less have given Encouragement to the spreading of them. Oh, Sir, it becomes you in your present Condition, rather to aggravate your own Guilt in the Sight of God, than go about to asperse the Innocent. It will be more for your Credit, but safer for your Conscience, to be free and open in the Confession of your manifold Sins and Wickednesses, than to dissemble and cloak them before

fore the Face of Almighty God, to whom all Hearts are open, and from whom no Secrets are hid. You cannot mock God, nor blind the World long; and however you may flatter and deceive your self with vain Excuses and specious Pretentions to palliate your Crimes, your Eyes will be quickly open'd in the other World, to see the folly of your Conduct in this.

Be willing then to follow this plain, yet wholesome Advice I have now given, till you meet with better. 'Tho' you have not Time now to do much, yet do what you can, and what may be in your Power to perform in so short a time. Take care to have your just Debts paid, and make Satisfaction for any Wrong you have done, so far as is in your Power; and humbly ask Pardon of the injur'd Parties, when you can do no more. This you may and ought to do; and I hope you will make Conscience of doing that which is in your Power to do. Meekly submit to, and patiently bear the Punishment and Ignominy which your Sins have brought upon you. Acknowledge the just Hand of God in all that befalls you, and that your Iniquities have at length found you out: Give God then the Glory of his Justice, and implore that of his Mercy. Have a care of growing secure before you are safe; and do not think much to take pains with your Heart, but search it to
the

Minister of your Acquaintance, whether he did so or not, he himself knows best; but if he did, it was a very ill Office for a Clergyman to be imploy'd in: And how he can answer it to God and his own Conscience, I cannot see; considering of what fatal Consequence this Suspicion has been, and how tragically it hath ended.

All that knew Mr. *Lloyd* give him the Character of a very honest, good Man; of a peaceable and quiet Behaviour; one that express'd a great Sense of Religion both in publick and private, and whom I never heard charg'd with any of the notorious Vices and Extravagances of the Age. And therefore it must be no less than infernal Spite and Malice, that shall go about to defame him now he is dead: This is to add one Murder to another, *viz.* that of taking away his good Name to that of taking away his Life.

I hope, Sir, you do not believe these ill-natur'd Reports your self; much less have given Encouragement to the spreading of them. Oh, Sir, it becomes you in your present Condition, rather to aggravate your own Guilt in the Sight of God, than go about to asperse the Innocent. It will be more for your Credit, but safer for your Conscience, to be free and open in the Confession of your manifold Sins and Wickednesses, than to dissemble and cloak them before

fore the Face of Almighty God, to whom all Hearts are open, and from whom no Secrets are hid. You cannot mock God, nor blind the World long; and however you may flatter and deceive your self with vain Excuses and specious Pretentions to palliate your Crimes, your Eyes will be quickly open'd in the other World, to see the folly of your Conduct in this.

Be willing then to follow this plain, yet wholsome Advice I have now given, till you meet with better. 'Tho' you have not Time now to do much, yet do what you can, and what may be in your Power to perform in so short a time. Take care to have your just Debts paid, and make Satisfaction for any Wrong you have done, so far as is in your Power; and humbly ask Pardon of the injur'd Parties, when you can do no more. This you may and ought to do; and I hope you will make Conscience of doing that which is in your Power to do. Meekly submit to, and patiently bear the Punishment and Ignominy which your Sins have brought upon you. Acknowledge the just Hand of God in all that befalls you, and that your Iniquities have at length found you out: Give God then the Glory of his Justice, and implore that of his Mercy. Have a care of growing secure before you are safe; and do not think much to take pains with your Heart, but search it to
the

the bottom by a strict and impartial Examination of the Miscarriages of your whole Life. Let no Sin, how long since soever committed, or secretly contrived, escape the Search, but confess and bewail it to God in the Bitterness of your Soul; earnestly repent and beg Pardon for it for Jesus Christ his sake, that so accusing, judging, and condemning your self for them here, you may escape the righteous Judgment of God hereafter, which will pass upon all that live wickedly and die impenitent.

God grant you may find Mercy and a favourable Reception in the great Day of Accounts; to which, with my hearty Prayer for your eternal Safety and Well-doing, I must now remit you.

I am,

Yours in all Christian Compassion,

October 16.

1706.

J. E.

P O S T-

POSTSCRIPT.

THis Advice above-given is necessary for all great and notorious Offenders, of what kind soever, whether publickly or privately so; namely, such as have been guilty of Adultery, Uncleanneſs, habitual Drunkenneſs, profane Cursing or Swearing, Injuſtice, Oppreſſion, inward Malice and Rancour, outward Cruelty or Revenge, &c. all which Sins are heinous in the Sight of God, and damning in their own Nature, as well as the crying Sin of Murder.

And therefore I deſire the Reader to lay his Hand upon his Heart, and examine his Conſcience, whether he has been guilty of theſe or the like Sins; and if ſo, to repent of them in good earneſt, to forſake them as ſoon as may be, and to live in a more holy, devout, and regular manner for the time to come. This he muſt do, if he would reconcile himſelf to the divine Favour, make his Peace with God, and get a well-grounded Hope of Heaven when he comes to die. Which I pray
God

God we may all do, by the Assistance of his Grace and Holy Spirit, which God is willing to give to them that earnestly seek and pray for it. For, Reader, except you and I do thus repent, we shall both likewise perish, and draw down the just Judgment of God upon our Heads, which will not fail to overtake us sooner or later, either in this, or the other World; whereof this unfortunate Person hath been lately made a sad and deplorable Example. Wherefore let us grow wise before it be too late, and take Warning by other People's Calamities, thereby to prevent our own. But be sure not to defer our Repentance too late, namely till the Sentence of Death is past upon us, in a natural or judicial Manner, either by the Physician, or by the Judge: for such a late Repentance is seldom true and sincere, will never afford us any solid Ground of Hope or Comfort when we come to die, but will leave us in uncertain Doubts and Fears about our future State; which will rack and torment us worse than the Agonies of Death it self.



F I N I S.

